

VERBA DIERVVM.

OR,

THE DAILY REPORT, OF GODS GLORY.

As it hath beene delivered some yeeres since, at Four Sermons, or Lectures upon one Text, in the Famous Vniversity of OXFORD; And since that time somewhat Augmented; And is now commended vnto All Times to be Augmented and amended.

By
EDWARD EVANS, Priest and Minister of
The Lord Our God.

PSALM. ver. 3.

Out of the Mouth of Babes and Sucklings, &c.

The Earth shall be (or is) filled, with the Knowledge of the Glory of God, as the Waters cover the Sea.

BERNARD

Si quis torpet de Dei Laude, certissimum habet in se experimentum, quod non habet in se Spiritum Sanctum.

AT OXFORD,

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VERBA DIERAM



TO THE HONOUR AND GLORY
OF THE HOLIEST OF ALL, THE
ALMIGHTIE AND MOST HIGH
KING OF KINGS AND LORD OF
LORDS, SUPREAME HEAD O-
VER ALL, EMPEROVR OF HEA-
VEN, LIGHTS FATHER, DAYES
PROGENITOR, AND THE INVI-
SIBLE FOVNTAINE OF ALL
GLORY:



In Endeavour'd *Reverence* & Thankfulness, For
All His Glory Conferred, Revealed, Exhibi-
ted, Declared, Proffered, Promised, & Expe-
cted by, to, or upon Any of his Creatures: Par-
ticularly, for the Knowledge of Salvation, by
& through the Day-Springs Visitation from
on High, The Divine Words Mediation, con-
veighed from Divine to Humane Enunciati-
on, and by the Instruments of All kinde of

Words

**Words, and of any Speech or Language deri-
ved vnto people of All Tongues and Languages:
Especially, to the Gentiles, and to the
Poore People of the Isles and of the North: &
among the rest, to vs Brittaines, English-Sa-
xons, Scots, and Irish:**

**HIS MOST VNWORTHY AND VNPROMPTA-
BLE SERVANT, POORE WORME OF HIS
CREATION, SLAVE OF HIS REDEMPTI-
ON, BABE OF HIS INSTRUCTION,
EARTH OF HIS EXALTATION, AND
DUST AND ASHES OF HIS GLORI-
FICATION,
BY HIS ASSISTANCE MOST HUMBLY
CRAVING MERCIFULL ACSESSE
AND ACCEPTATION,**

**DOETH DEDICATE AND CON-
SECRATE THIS DAYES RE-
PORT AND DECLAR-
ATION.**

Faults of Omission and Commission.

Pag. 31. lin. 1. For, *tations* which may not, &c: Read: *ta-*
tions, which are brought vpon these few words. Because
 I see none of them, which may not &c. p. 32. l. vlt. & p. 33.
 l. 1. blot out these wordes: *Et quod visum est in una astate,*
principiū est ad sciendum in alia. p. 33. l. 25. For, *their*; read,
the. p. 71. l. 15. 20. for, That which we falsly call, &c: read:
 That which foolish *Io*, in *Plato*, soone confuted by wise
Socrates, would haue to be the Subiect of his *Rapsodiam*
Art: & that which we falsly call &c. p. 82. l. 9. for, *ayread*
in some copies: read, *ayruin*, p. 84. l. 6. for, *Nomenclatur*:
 read; *Nomenclator*. p. 87. l. 26. for, *who au*: read; *who, at*. p.
 89. l. 1. for, *thee*: read; *the*. p. 92. l. 26. for, *perfection*: read, *per-*
fection. p. 126. l. 1. for, *And*: read, *As*. p. 129. l. 24. for, *Christ*
Crucified: read, *Christ was Crucified*. p. 135. l. 9. blot out,
such. ib. l. 10. for, *Light-Angels*: read, *Light Angels*. p. 162.
 l. 3. for, *acquinted*: read, *acquainted*. p. 169. l. 23. for, *then*:
 read, *even*. p. 30. l. 11. for, *Night, Issue*: read, *Night-Issue*.



THE DAYES REPORT OF GODS GLORY.

PSALM. 19. VERSE 2.

One Day Telletb another, &c.



It is God (saith the Prophet Da-
uid ^a) that teacheth mā knowledge,
knowledge of God, and of him-
selfe.

^a Psal 94. 10.

This lesson of Knowledge did
man then first begin to take, whē
he was first taken out of the dust
of the earth, and began to be a *Living Soule*. *Siquidem*
à primordio rerum conditor earum cum ipsis pariter com-
pertus est; ipsis ad hoc prolati, ut Deus cognosceretur, saith
Tertullian ^b. For that which was forbidden man in the
beginning, was not knowledge simply, but Knowledge
of Good and Evil; that which was a privation rather of
his knowledge, in causing a deprivation of his happie
estate.

^b *Advers. Mar-*
cion. lib. 1. &
Chrysost. (on
Rom 1) τὴν

οὐκ αὐτὴν τὴν
οὐκ ἐξ ἀρχῆς
οὐκ ἀπὸ τοῦ
πρὸς ἐξέθνην
ὁ Θεός. And

Athanasius al-
so (on Rom 1)
veritas ipsa sue
Dei cognitio su-
ere homi nibus
ab initio indita.

This lesson of Knowledge, begun to bee taught man
in the beginning, and yet not as yet ended, when the
end of all things is at hand; hath beene by God divers
& sundry waies delivered vnto man; as he that know-

A

eth

• *Ad pop Anti-*
och homil. 3.
 d Which
 Chrysostome
 (εμὴ ἱ. ad pop.
Antioch. 1) cal-
 leth *Βιβλίον*
μικρόν &c.
 The Greatest
 Booke or Bi-
 ble: of as
 Great a Vo-
 lume as the
 whole world.
Clem Alex. cal-
leth the crea-
tion, or crea-
ture of the
world a kinde
of GODS
Scripture. See
Gualther in
his preface to
this Psalme,
there terming
it, Librū Na-
turæ. Note
the secōd word
in the Psalm.
Whence 700
 a Booke See
 also Barras
 his Elegancy
 in the First
 Day of the
 First weeke.
 vetse. 151.
Tripartit. Hist.
lib. 8 &c.
 • *Iun & Trem.*
 ib.

eth all things, and knoweth all things best, knewe it to be most convenient for that Scholler, whom hee had made by his word and his commandment, & yet hath much adoe to make him a Scholler, for all his worde, and all his commandements.

First God dealt with man, as with a child of small capacitie. *ἡ δὲ διὰ γερμμάτων* (as *S. Chrysostome* speaketh *c*) *ἀλλὰ διὰ παλαιότητος ἐβέλτερο παιδεύειν τὸ ἀνθρώπου τὴν φύσιν ὁ Θεός. Τί πῶς ἐστὶ διὰ παλαιότητος; διὰ τὴν κλίσεως αὐτοῦ.* First God spake vnto vs by the world, by *The Booke of the world* d, or, *The Booke of Nature*, by all the workes which he had made. This maner of Gods teaching of vs, and speaking vnto vs, the Prophet *David* here declareth in the six first verses of this *Psalme*.

So then these words of my Text are some part of *The Booke of the world*, where *Nights* are as it were the *Blacke Inkie Lines* of learning, *Dayes* the *White Light-some Spaces* betweene the *Lines*: where God hath Imprinted a very legible Delineation of his *Glory*. And whereby God teacheth mā knowledge: euen now too, after that *Knowledge* (*Cognitio Sancta c*, the *Knowledge, the Holy Knowledge of the Lord*) is encreased, according to the prophecy of *Daniel* (*Dan. 12. 4.*) and that *Act. 2.* the seaventeenth and the eighteenth verses, alleaged out of the Prophet *Ioel*. Yea even very now doth God teach man knowledge by the *Booke of the world*, when as the *Booke of his Word* lyeth before vs. This booke directing vs vnto that booke, and that booke leading vs vnto to this: and all to make *Good Schollers* of vs, if such rare and excellent Bookes may beget any learning in vs.

vs. It is written then in the booke of God, & wrought by God in the booke of the world, *One Day Telleth another.*

So that whether we wil learne it by *wrote, or else by the Booke, the booke of God, or the booke of the world: we haue our choice.

Thinke not then (my deere Brethren) either this, or the knowledge of God to bee any hard lesson for you to learne, and take it not for any Eleophuge*, or Bricke wall. For (as yee haue heard) it is written not onely in the Bible; but in the booke of the world too; where are no *Turkish* Characters, no *Hebrew* points, no *Greeke* manuscript Abbreviations to trouble you: much lesse any multitude of *Lines*, or *Angles* to disharten you. Only, *One Day Telleth another.*

* *Al. rote.*
* So is the first proposition of Euclids first Booke of Elements called: because of the hardnesse thereof to yong beginners.

Of which that we may the better bee informed, & our liues thereby (if it please God to dispense vnto vs so large a measure of his grace) amended and reformed: May it please you to obserue with me, but two or three things.

First, what is *The meaning* of these words, *One Day Telleth another.* where yee shal perceauie what is meant by *The Daies*, and what by their *Telling one another*. Or if yee list to divide this First Generall Part into two: The *First* shall be of the *Meaning of the words*. The *Se-* 2
cond, of *The Maner of the Daies Telling one another*, *The Maner of their Speech*.

The *Third*, how ever the last Generall part shal be, 3
The Matter, *The Subiect*, or, *The Substāce of their Speech*.

The word of Exhortation shall not lie in an heape

together: but, like vnto salt, shall here and there bee sprinkled, as need shall seeme most to require; that so the whole may the better be seasoned.

The Last Generall part, because this time will not bee sufficient to treat of, and yet it behoueth you to haue some precognition thereof: It shall suffice (besides that which hath beene said of *The Knowledge of God*) to tell you that it is, *The Glory of God*; That which *The Heavens* are said to declare in the first verse of this Psalm: And *The Handy worke of God*; That which *The Firmament* is there said to shew. *The Heavens declare the glory of God, and the Firmament sheweth his handy worke.*

And so much the lesse need shall there be of saying any more vnto you hereof at this time, because wee shall often make mention of it, by occasion of that, which (if God will) now, and hereafter ere long bee; shall be said of the other two parts. Such being *The Glory of God*, as that it cannot but shew it selfe in all things, and is indeed the maine intendment of this whole designe.

Part. I.

Now then first, as concerning the first Generall part, *The Meaning of these words, One Day Telleth another.*

Where first, I thinke it convenient to deliver vnto you three or foure Literall Expositions of these words.

The first whereof (vnlesse you thinke it to appertaine to an *Allegoricall*, or else a *Mixt Sense*) is collected out of the 9, 10, and 11. Chapters of the Epistle

to

to the *Romanes*, conferred especially with the foure first verses of this *Psalme*. The last whereof is expresse cited in the 18. verse of the tenth Chapter: the second (where the words of my Text) is (according to this Exposition) implied in the 21. verse, in those words *יָדוּר וְיָמֵגֶר, &c.* according to *Isaiah*, *כָּל-הַיּוֹם All Day long, or, Every Day, Frō Day to Day, During a long Day, or Time, or, a Day of Many Daies and Nights:* ^a *Ab Antiquo usq, ad presens, From a Long Time agoe unto This present.* And so, in especiall Application thereof vnto The *Iewes*, The Meaning of my Text may be: *One Day]* of *G O D S* calling the *Israelites*, of *Stretching out his hands* vnto them, of *Sending Prophets Early and Late* without ceasing vnto them, of *working wonders among them*, of *preseruing them*, of *heaping his Benefits vpon them*, & the like, *Telleth]* The *Glory of G O D*, *unto Another Day]* of like sort: & that *Continually*, vntill the coming of the *Messias*, the *End of the Law*, the *End of their Desires*, the *Consolation*, the *Hope*, and *Hoped for Redeemer of Israel*, and their *Chiefe Felicity*.

^a *Lyra, ibid.*

But in a more vniuersall fitting of it both to *Iewes* and *Gentiles* (whose happy union in the *Divine Electio* and *vocation*, and in the *Riches of G O D S* *Glory* the *Apostle* there diverse times very *Notably* vrgeth.) The *Meaning* may receiue this *Augmentation*: *Namely;* *One Day]* of *Saluation*, whether of *Iewes* or *Gentiles*; iointly or severally: *One Accepted Time, One Day]* of *Hearing G O D S* *voice*: *One Day]* whether of the *wilde*, or *Naturall Branches*: *One Day]* of their *partaking of the Roote*, and *Fatnesse of the Olive tree*: *One Day]* of their *E-*

Ioh. 10. 16.

Psal. 42. 9.

lection, Vocation, Engrafting, Admittance into the nūber of GODs people, His Beloved, Children of the Living GOD, vessels of Honour and of Glory. Againe, One Day] of Casting away the one or the other, through their Vnbeliefe and Disobedience: One Day] of their Reiection, their being Blinded & Enslumbered, that they should not See nor Heare vnto This Day (Rom. 11. 8.) One Day] of Bowing downe their Backs Alway, of their Fall, & of their Losse. Yet againe: One Day] of their Recovery, if they abide not still in vnbeliefe. One Day] of their Reelection, or Recollection, Recalling, Reconciling, Reengrafting, Readmitting, Reuniting, and Replenishing: vntill in procelle of many Dayes, there come to bee One Sheepfold, and one Shepheard. Finally: One Day] of any of GODs Mercies, or Iudgements, towards Iewes or Gentiles, towards Iewes and Gentiles, towards All people of the world: One Day] of The Goodnesse & Severity of GOD (Rom. 11. 22.) Whether iointly or severally, toward this or that people, in all and every respect, considered: vntill we come to, O the Depth of the Riches of the wisdom and Knowledge of GOD, &c: Telleth] to make That Depth the Greater, and as it were One Deepe calling another; vnto Another Day] of like condition, The Glory of GOD: concluding as S. Paul doth the 11. Chapter to the Romanes, & as we do this Exposition, To whom be Glory for Ever. Amen.

- 2 The Second Exposition is gathered out of the Title,
 - 3 or Inscription of this Psalme. The Third out of the first and second Chapters of Genesis compared with
 - 4 the sixe first verses of this Psalme. The Fourth is Saint Austins.
- For

For the Second; I am not ignorant, that (what with ² the diverse significations of the *prefixes* in *Hebrew*, ³ and ⁴ *and*, and of the *Hebrew* word *אמנו*, and what with something in this *Psalm* contained seeming to sound to th' advancement of each Sense) this *Psalm* hath his Title much like vnto the Text that I haue read vnto you; that is, much diversified with variety of Senses, and of Interpretations. But the best of all (for the Title) I take to bee that of *Iunius* and *Tremellius*; (which they haue from *Abraham Ezra*, & *David Kimhi*, the two ^a best of al the *Rabbins*) and it is, ^a See *Bucers* *Magistro Symphoniae Psalmus Davidis*, The *Psalm* of *David* to the master of the singing; or, the master of the quire. That which *Avenarius* ^a also, but with more ex- ^a In *Lexic. in* *verbo*, *712* plication, hath delivered: *Continuanti in Canticis Psalmus Davidis*, the *Psalm* of *David* to him that continueth on the singing in the church, that is, *Hic Psalmus* (saith he) *exhibitus est praefecto cantorum, qui continuabat & urgebat, ut is assidue suo tempore & ordine decantaretur*, This *Psalm* was exhibited, or, tendred to the master of the singers, who did urge the continuall singing of it from day to day in his due time & order. And this too is most agreeable to the *Greek*, *Εἰς τὸ τέλος*, if it be rightly vnderstood.

This I needed not perchance to haue spoken vnto you; but that, as our *Saviour* by the image and superscription of the money shewed to whom the tribute belonged, and as the *Rubricke* doth something availe to the better vnderstanding of the *Blacke* (as they call it) so the Title & Inscription of this *Psalm* may something

thing helpe vs to a good sense and meaning of these words, which out of the Psalme I haue read vnto you. For according to the Title in that best interpretation, one meaning of these words may be. That *One Day* in the Church, *One Day* of singing in the Church, *One Day* of reading in the Church, yea and of reading too these *Psalmes of David* in the Church, according as they are divided by some * into 20. by others * into 30. *Daies of reading them*. *One Day* of praying in the Church, *One Day* of preaching in the Church, *One Day* of Gods service in the Church, recounteth vnto another day of like sort, or otherwise, the Glory of GOD. The service and worship of GOD being by this meanes continued still in the Church, his name continually magnified, and the glory of his name spread farre and neere, by the report of what is done every day in the Church.

* Ita in Psalter. Arabic.

* Ita Ecclesia nostra instituit legendas, iuxta numerum dierum mensis.

^b 1 King 57.

So (not to speake of *Hiram* king of *Tyrus* ^b, and others) so came vnto the Queene of *Sheba* the fame of *Solomon*, concerning the name of the Lord, as t^ris exp^ressed 1. King. 10. 1. And herevpon shee came, and blessed the Lord GOD of *Solomon*, as t^ris said in the ninth verse. So, I pray GOD, may the fame of King *IAMES* concerning the name of the Lord, be conveyed to the Turks & Infidels, and to the vtmost parts of the world, that so (if God will) they may be wonne to *blesse the Lord God* of our godly King and Soveraigne. So King David made such great and royall provision for the service of GOD, 1. Chr. 25. And in the two & fortieth Psalme, and else where so often, hee expresseth his fervent desire

fire to haue the worship and service of God daily obserued in the Church. Nay, so king Solomon built a house for the Name of the Lord God of Israel, 1. King. 8 20. Which too to build (as it is in the 18. ver.) was in the heart of king David, And he did dwell, that he was so minded. So minded; That so from day to day, as it were by One Daies Report vnto another, the worship and glory of God might be as farre, as farre may be, dilated & extended, even vnto the ends of the world.

This, (what say I this?) the daily service of God in Churches, the rites and ceremonies, the riches and solemnities, the royaltie and magnificence therein vsed, to haue been alwaies very singular meanes of the advancement of the Glory of the most glorious, and the holy worship of the holiest? Yea truely, Beloued; and that in Christianitie, and when it fared but hard with Christians, nor had they such peace & plentie, so many well munit kingdomes of their owne, as now they haue. I report me but to the smallest insight in history. Let Titus be excepted, for being so much moved, as Iosephus^a reporteth, with the Temple at Ierusalem. And let be vnreckoned in like case Cosroe,^b Aar, and Daber, kings of Persia. And let those who therewithall least of all were moved, moue forward this cause most of all. For^b Hequin of the Persians & the like, when they saw that Christianity encreased, as they thought, too fast; then began they to look more narrowly to the Temples of the Christians, then to inhibite^b them the vse of their accustomed solemnities, yea and to constraîne them vpon those daies, in

B

which

^a De bello Iudaico lib. 7, c. 4.
9. 10.

^b Vide Gulielmum Tyrium, Belli Sacri li. 1.

^b Vide Gulielmum Tyrium, Belli Sacri li 1.
^c Machabeor. lib. 1. & 2.

which the worship and service of God should have beene celebrated with most magnificence, to keepe them within ^b the doores of their houses, vpon paine and perill of their liues. Lastly, when all this would not serue, then downe tumbled they the Temples themselves, the Temple of the Resurrection ^b, and the like; According to the old policie of Nabuchodonosor; Antiochus Epiphanes ^c, and others. So laboured they as much as in them lay, to barre the *Dayes* telling one another, by this meanes, the Glory of God. So endeavoured they to make the *Day* more silent then the *Night*; the night, because they loued darknesse more then light.

Oh then, Beloued, if not the desire of the hallowing of Gods name (which ought to be the first in our desires) may moue you to provide diligently, yea and (as much as in you lieth) magnificently too, for the daily service of God, and your every daies frequēting of it: yet let the *Day* your daily Orator, & (if you will) your Orator too, either perswade you therevnto, or else beg so much at your hands: that you would be so good as to countenance his Report with your presence, enrich it with your presents vnto God, beautifie it with your holinesse, and make it happie by your serving of God. For if *Protarch*^d (as *Aristotle* relateth) said that the Altar-stones were happie; may I not much more account that *Day* happy, wherein God himselfe is honoured? And if the *seruent desire of the creature waiteth, when the sonnes of God shall be revealed* (Rom. 8. 19.) hath it not a seruent desire also of his owne felicitie?

^d Phys. lib. 2. c. 6.
context. 59.

rie? And when is the *Daies* best happinesse, but when the true *Diespiter* (the true God, whose is the Day and the Night) shall be most highly honoured? Let then your zeale and assiduitie in the worship and service of God, make that *One Day* may make unto another the more ample and honourable Report of Gods glory. For which purpose I exhort every one of you, as *S. Paule* doth the *Ephesians*, and the *Colossians*, that you would speake unto one another, that you would teach one another, that you would exhort and admonish one another, that you would stirre vp, put one another in mind, (*καὶ ἀλλήλους διδάσκοντες, καὶ ὑποδείκνυντες*) by *Psalmes*, and *Hymns*, and spirituall songs, *ᾄδοντες καὶ ψάλλοντες* (singing with, and without Instruments) and *ἐν καρδίᾳ ᾄδοντες*, (singing with a comely and graceful kind of thanksgiving) *ἐν τῇ κυρίῳ* (in your hearts, in your strongest affections) unto the Lord. And let me say unto every soule, as *Prudentius* prudently saith to his owne soule in the Preface of his booke *καὶ ἀμεινών*:

Saltem Voce Deum concelebret, si meritis nequit.

Hymnis continuet dies;

Nec nox vlla vacet, quin Dominum canat. At least wise let vs bestowe our voices, sounds and voices, upon the Lord, and upon the celebration of his praises, if wee will afford him nothing else. Let vs like *Rectors* of the quire of the *Dayes*, continue on their Telling one another, their chaunting, and recounting the Glory of God, by our *Psalmes*, our *Hymnes*, and spirituall songs. And that so much the rather, because (as *Theodoret* noteth on the words of my Text, according as he is translated) wee men are here

The Dayes Report

taught, illi (Deo) hymnorum catilenam afferre, to bring and offer vnto God songs and hymnes of praises, & thankfulnesse; we, I say, are here taught it, even by this one Days Telling another. One Day telleth another.

The Third Meaning is such, as that (according to the Infinite variety of Gods works, and of the Glorie which he conferreth on them) it maketh The Dayes so to Multiply their words, That therby The Report of Gods Glory Infinitely passeth through the Treasures of the Deepe, doth Infinitly Grow, and Spring, and Creepe, and Goe, and Swim, and Fly: and Fly Vnder, and Aboue the Heauens: doth Infinitly Moue, and Liue, & Liue for Euer. And this Meaning is, that every of the Six daies wherein God made the world, The Seauenth day also wherein he rested, do One declare vnto another the Glory of God. Those, by all the workes which in any of them were created; This, by Gods Resting in it and Sanctifying of it. So haue S. Ambrose, Chrysostome, and Basill, (in their Εξαήμεροι.) And so hath that diuine Poet, Seigneur du Bartas, with a gift of excellencie, handled each one of those Daies; that well they haue made it to appeare that each of them may lend to other, each and all of them may lend to vs (though they lend vs too) infinit and vnspeakable, though ever spoken, matter of Gods Glory. And in this respect Bodin speakeith very well: (towards th'end of the first Chapter of his first booke De Republica.) Deus Opt. Max. cum omnia sapienter, tum illud potissimum, quod rebus agendis ac negotijs contrahendis sex omnino dies definiit; diem verò septimū * contemplationi & quieti sanctissima consecrauit, quem vnū ex

* See the
Lord de la
Nowe, Dis-
course, 25.

* Gen. cap. 2
Deut. Exod.
cap. 20.

*omnibus beavit, & cui soli benedixit; ut diem hunc festū
 hilariter ac iucundè transigamus, & in pulcherrima Dei
 præpotentis opera, iudicia, iussa intuentes, in eius laudibus
 acquiescamus.* Where, besides the blessednes by God
 himselfe bestowed on that Day, which is bestowed on
 his service, (that which before we spake of, and is ex-
 pressly proved out of the beginning of the second of
Genesis) This is also a thing of very singular note, That
 not only the six daies of Gods working (I say not *The
 Workes* only that God made in the six daies, but the six
 daies of Gods working.) haue taught man *μὴ νοῦν* and
παρὰ τὸν νοῦν; (as *Aristotle* hath distinguished them in
 his sixth booke of *Ethicks*, and the fourth Chapter.)
 But the *Seauenth Day* hath learned him * *Contemplati-*
on also; And this to be the *Ende* of all trades and occu-
 pations, of all arts and sciences, of all affaires & nego-
 tiations, both civill and domesticall; Even vpon the
Sabbath Day, to keepe it holy, to enioy our rest with
 reioycing in the Lord, & in pulcherrima Dei præpoten-
tis opera, iudicia, iussa intuentes, in eius laudibus acquies-
cere: and by contemplating the beautifull workes of God;
 his iudgements, and his commandements, to rest and reap-
 pose our selues wholly on the magnifying of Gods name; ca-
 sting away from vs euery thing that presseth downe (as the
 Apostle^b speaketh) & the sin that hangeth so fast on vs.^b *Heb. 12. 1.*
 That so at the least once in the week, we may be soūd
 resting and residing in our proper Element without
 any worldly gravitation.

* *Vid. de la
 Noue ubi supra.*

This the Heathen men had some glimmering of:
 And therefore, how ever they derided

Inu. Satyr. 14.

—metuentem Sabbata patrem: yet they themselves, though all in darknes (as they were) busied themselves about such things as the Sabbath Day had taught the. Hence were they so prolix in their Contemplation, & Contemplatiue felicity. Hence had they their Dayes of vacation from civill affaires, even th' administration of iustice it selfe.

Ovid. de Fastis
lib 1.

Ille nefastus erit, per quem tria verba silentur:

Fastus erit per quem lege licebit agi. And all this learned they by the sound of the Sabbath Day. The sound of the Sabbath Day, which had gone out into all lands, according to that which is in the next verse saue one vnto my Text.

S. Chrysostome in the tenth Homilie of his Εξαήμερος, speaking of Gods Resting the Sabbath Day, and Hallowing it, ἡ δὲ ἐν τῷ θένει, saith he, ἐκ προοριῶν ἀνιγναιωδὲς διδασκαλίαν ἡμῖν ὁ Θεὸς παρέχεται· παιδύων τὴν μίαν ἡμέραν ἐν τῷ κόλῳ τῆς ἐβδόμης· ἢ παρ' ἀνάγκης, καὶ ἀπορίζον τῇ ᾧ πνευματικῶν ἐργασίᾳ.

If then, Beloved, it were one of the first Items that ever God gaue vs, if the law of Nature hath taught it vs, if the Day it selfe, even this Day, so long agoe, and now so long time together, hath told it vs, if it be the *Expetible End* of all our actions, the soveraigne *Felicity* of this life, To dedicate some *whole Day* in the week to the worship and service of God, and to the workes that are spirituall; Ought we not, ought we not so to doe? Though it had never beene expresly written in the ten commandements. For, *One Day telleth another.*

The Fourth Exposition is S. *Austins*, in his eighteenth

teenth Sermon *De Natali Domini*; That the *Dayes* which we in Christianity keepe holy and festivall; or otherwise duely and reverently observe, in memorie of any especiall thing concerning Christ, doe *one certifye another*. So the *Day* of Christs *Birth*, the *Day* of the *Purification*, the *Day* of th' *Annunciation* of the blessed Virgin, the *Day* of Christs *Resurrectiō*, the *Day* of his *Ascension*, the *Day* of his *Sending the Holy Ghost*; the *Dayes* which now we observe in tokē that Christ *fasted* so many *Dayes* and *Nights* for vs, *Et Christi merito quæq; notata Dies*, doe *one relate and recount unto another*, the glory of God & his vnspeakeable goodnesse towards vs; in calling to our memories, & witnessing to the world the glad some tidings of the gospel. *Dies Nativitatis diei passionis, & dies Passionis diei Resurrectionis, &c: annunciat Verbum. Illic natum, hic passum: In illa Angelorum gaudium, in ista totius mundi luctum; sed tamen omnium in Resurrectione triumphū, &c:* as *S. Austen*^a speaketh. *One Day telleth, &c.*

Ovid. de. Fastis

In the next place, it shall not be amisse, if we first of ^a *ubi supra.* all examine the very wordes themselves, what they may signifie in the Original, conferred too with other languages.

They are in the *Hebrew*, יָרֵם לְיָרֵם אָמַר. Where all the difference is about the signification of the prefixe ל, and of the word יָרֵם. for ל being a note either of the genitive or Dative case, and sometimes too by the preposition *De*, or, *Ad* to be expounded: Hence some haue vnderstood יָרֵם in this place, as if it were to be interpreted by the preposition *De*. So

Kimhi

Kimhi hath taken it: as if we should read it thus, *One Day telleth of another*. And then the meaning is, That *One Day* sheweth another day in like sort to follow after him, and that there shall be the same reason of the subsequent, as was of the precedent day; The Sun still continuing on his goodly order and vicissitude of rising and setting.

^b De Nat, Deo-
rum lib. 2.

So hath *One Day* told another the glory of God, and hath made him knowne, not in *Israël* only, but vnto all people. Hence Cicero^b could say: *Diei noctisq; vicissitudo conservat animantes, tribuens aliud agendi tempus, aliud quiescendi. Sic undiq; omni ratione concluditur, mente consilioq; divino omnia in hoc mundo ad salutē omnium conservationemq; admirabiliter administrari.* See how the heathen man here speaketh; *Sic undiq; omni ratione concluditur*: It is concluded every way, by every reason, The Glory of God in his providence: every thing is a meanes, a *Medius Terminus*, to proue & to Demonstrate it withall. Whether it be the vicissitude of the Day and of the Night, or, the continuall^a suite, and following of one Day upon another; *One Day Telleth another*.

^a Suite conti-
nuelle. French
Annot. here.

So also, of the orderly succession of the Day and of the night, haue S. Chrysostome, and Theodoret, expounded the words of my Text, as in the second Generall part shall farther be declared.

Others take *ליו* in the genitiue case, as if wee found it thus: *One Day telleth, or uttereth the word, or, the speech of another Day, (ליו דא)* with like meaning vnto that of Kimhies; and, that *One Day* derineth his knowledge vnto another Day, *one Day maketh report*
of

of another Daies adventures, and looke what is done to day we shall heare of it another Day.

A third sort (and they the most, and the most approved) vnderstand here the Dative Case, or (which is all one in meaning) the Accusative with the Preposition *Ad*. *Dies dies*, or, *Dies ad Diem*. One Day telleth another, or, telleth to, or vnto another.

Of this last sort, some are of opinion, that something ought here to be supplied; as if by the Day telling another were strictly to be vnderstood, The Day succeeding the other. *Verum rectius sine subintellectione hic versus accipitur*, saith Iansenius in his Annotations. And indeed, there is so much the lesse need of subaudition; because there is a word here *verum* (signifying a word) expressed. And however This Day, declaring the glory of his Maker, shal so soone, as soone at night, leaue of any more to be: yet shall not Gods Glory there withall leaue off any more to bee declared by it. For this day speaketh a word to the succeeding day, (The Day telleth out to the Day a word, as one English manuscript Translation^b very well hath) and in a sort deriveth, transfuseth, transmeth, yea dying bequeatheth as a legacy to his successour, the ever succeeding predication of Gods praises. No otherwise, then as by our late Queene of famous memory, though shee be dead, yet God is ever magnified, because of her Successour having as great a care of the setting forth of Gods Glory as ever she had. One Day Telleth another.

And were it not more out of order, then tis out of due time, I would here take occasion to extoll e-

C

very

* Like to Paginines Eloquentur, hereafter ensuing, and Mollers Eloquentur & Testatur.
^b In New Colledge Library.

very one of you by the Dayes, even This Dayes, example; to endeavour to leaue behind you, when you bee dead & gon, some monument of your owne, though it be but a good name; (and that is *better then a good ointment, Ecclesiastes, 7. 3. and to bee chosen aboue great riches, Prov. 22. 1.*) I say, some monument or other, of **GODS Glory**. Even as you see this Day our late Sovereigne, though shee haue left no monument behinde her, as some suppose: yet hath she left a name and a famous memoriall behind her, so that *her praise shall bee spokē of, by One Dayes telling another*. Yea and, for a monument, she hath left vs a great emolument: I mentio not the *Statute of Provision*, but the free and golden current of the Gospell, and that great monument of **GODS Glory**, her most honourable successour.

This might teach vs to provide, at least in our last wils, for that which our former wills so much neglect, and for which it was that God gaue vs any will at all, even the setting forth of the honour, and Glory of his heavenly Maiestie. Considering that (besides the godly examples of holy men of old) the *Day* also, as yong as it is, taketh all his care for bequeathing of this one and only thing to his successour, and for admonishing his heire apparant of this thing, even when he is nearest to the *Night* of his death. For *Dies moritur in noctem, & tenebris usquequaq. sepelitur*, as *Tertullian*^a speaketh, *The night is the dayes death, and darknes is the graue to bury him in*. Yet so, for all that, *One Day Telleth another*.

One Day] The word in the Original is *אֶחָד*. Whence

^a. Lib. de Resurrectione carnis

or else from the Chalde **יְרֵמִיָּה**, or the Arabian, *Iaumi* * *Iam, quasi* (which yee will) is, in all likelyhood, made the Latine **ἵνα**, This Time, This word * *Iam, now* ^x. **ἤξει νῦν, ὅτι τὴν ἡμέραν ἤξει ἡ κε νῦν, ὅτι ἡ λθῆ** Day, &c. Fr. **τὴν ἡμέραν**, saith Aristotle in his fourth Booke of Phy- Holyoke, an- nixed to Ri- ders Dictio- nary, in the third Edition. ^x *Ita etiam Ita- licè, Hor. signifi- cat & horam & iam.* sicks, context 122. *That shall come now, which shall come to Day, And that is said to haue come now, which is said to haue come to day.* As if by One Daies telling another, were meant too, that *Now telleth Now*; that is, One While telleth another, one time certifieth another: yea, not so much as the least *Moment* of time, but it yeeldeth for the glory of **גֹּד** some matter of great moment. And if Aristotle thought **τὸ νῦν, πὸ πολὺ, τὸ ἤδη, τὸ ἄρτι, παλαι, & τὸ ἐξ αἰῶνος**, worthy his handling in his naturall ἀκρόασις ^a: ought all these to be overpassed by vs ^a *Arist. Phys. lib. 4. c. 13.* in a Christian audience? when as not one of them but is contained within the *Daies Report*; not one of them but sheweth the *Glory* of **גֹּד**, either *Now*, or else *But Now*, or else *But lately*; or else *Suddainely*, by things *suddainely* ^d *Extant*; or else *a great while since*; or else *a great while hence*; or else *some time or other*. And all this by the wonderfull workes of the Almighty, which he worketh in all the differences of Time. *One Day telleth another.*

For our English Telleth; the originall hath **יְבִיעַ אֲמַר**.

The worde **יְבִיעַ**, The Chalde Paraphrase expoundeth by a word of theirs ^d, signifying *to shew*, **מְהוֹרִי** ^d or, *to declare*. *One Day sheweth, or, declareth unto another.* Agreeably to that in the first verse of this Psalm; The heavens Declare the glory of **גֹּד**, and the Firma-

mēt Sheweth his handy work. and to the *Greek ἀρσέναι*, in the fourth verse of this Psalme. Like also vnto that which before you heard out of S. Austin, *Dies diei Annunciat verbum*. The *Chalde Translation* (besides that which thereof afterwards shall bee said) expoundeth it by the worde *אֶחָד יוֹם*. One Day Apponeth, or, Addeth vnto another. Of which: *Non video*, saith Bucer, *quid sibi voluerit, quod Diei Appositionem tribuit, nisi forsan intellexerit, Diē noua Dei semper opera exhibendo, animis nostris materiam offerre de Deo, & tam magnificis eius operibus diligentius cogitandi*. I see not, saith he, what hee meaneth by one dayes Apponing, or, Adding vnto another; vnlesse happily, that every day bringeth forth some newe worke or other of the Almightyes; giueth vs still farther matter and occasion of more diligently perpending & considering the power, wisdom, and goodnesse of GOD, in all his workes.

* Where the former of that Double Action passeth vpo him that Telleth, and the Later vpo the thing Told, as Ceuallerius obserueth.

† Or, Designat, aliquem quidem agere, sed altero Suasore & Autore: as Caligni- us speaketh.

But for the *Hebrew* and *Arabian* words: It is first to be noted, that according to them both wee may here read, *One Day shall tell another*. For *יבִיֵּעַ* is here the Future Tense of the third Coniugation. Which Coniugation *Augmenteth*, or *Increaseth* the words Signification: by importing a Double * Action; by *Adding*, or *Apponing* to the verbs Former Action (which it had in the first * Coniugation) the *Impost* of the *Efficient*, or *Impulsive cause*^f. According to which; The Meaning of these wordes of my Text shall bee, as though wee did read them, *One Day shall Let, or Suffer to tell another*] *One Day shall Bid, or Command to tell another*] *One Day shall Make, or, Cause to tell another*] *One Day shall Vrge,*

Per-

Perfwade, Provoke, or Drive on to tell another:] or, Shall Drive on another to tel, Shal put him to it, or push him on, ---velut unda impellitur undâ; as one waue is driven forward with another.] In a word: One Day, besides his owne Telling, shall Adde, or Appone the Telling, or Impulsive Cause of Telling of Another, or, unto Another. Which Adding, or Apponing of the Impulsive Cause here imploied, I take (to appone my coniecture in a case so doubtfull) to be the Cause of the word of Adding, or, Apponing vsed in the Chalde Translation, as euen now ye heard; Bucers Cōiecture for the Meaning being herevnto also consonant and agreeing.

The Arabian word, Twise * Read in this verse, is likewise in the Future Tense; Although with the Arabians the Future and the Present Tense be contained both in one (being otherwise distinguished.) As also the Hebrew Future Tense is sometimes taken for, or, to comprehend in it the Present Tense, or, Time: when as there is signified a Continuall Act. It is also put for the Preterperfect Tense, and somewhiles too for the Optative, or Potentiall Moode. Yea the Hebrew Future Tense (as one * saith) putteth on the significations of All other Tenses, of what Moode & Language soever they be: Shewing it selfe herein a right Proteus, that is, Heavenly Descended, & no Changling for his Chāgeablenes: as though it had this Motto; *Tempora mutātur, & nos mutamur in Illa.* Tenses, or Times are Changed, and I the Future am changed into the habite of the Rest.

So that it, being Formed too from the Imperative Mood, is as it were a rich Paludamēt, or Coat Armour; the

بيدي

* In the Im. printed copy of Nebienfis,

* Bertram,

* As is also the Aramick,

The Dayes Report

in which *The Dayes* are clad, and invested the Embassadors, or Heraulds at Armes, to Proclaime throughout *Al Times* The Report of the Glory of that great Commanding Lord and Emperour of the Heavens; out of whose *Imperative*, *All Times*, together with All their *Maners* and *Differences* are *Formed* and *Created*. For so, agreeably herevnto, *One Day*] out of, upon, or, according unto Gods Commandement, Telleth another. *One Day*] May, and, God Graunt that it may Tell another; yea, *One Day*] Doth * and that * Continually, Tell another.

* Which I take to be the cause, why diverse here, in their Translating, do as yet retaine, with vs, the presēt Tense. See hereafter the observation of Iunius and Trem. & Moller, &c.

* Arab. & vide Cald. supra.

* Or, Li.

* Terent. in Prolog. Eunucl.

* Of Heracles.

Againe: *One Day* not onely Doth, but Shall Tell another of Gods Glory; Shall, & Doth. Doth, in that it Shall and Shall, in that it Doth: Doeth, and Shall: and therefore Hath told too. For, what is it that Hath beene? That that Shall be; and what is it that hath beene done? That which Shall be done: and there is no New thing under the Sunne. Is there any thing whereof one may say, Beholde this, it is New? It Hath beene already in the old time before vs. Eccles. i. ver. 9. 10. And aske we but of the Heathen men, concerning what *One Day* telleth another, יוֹם לְיוֹם, *Iom le Iom*, * *Iaumi* * *le Iaumin*. They will say, Nullum est iam dictum, quod non fit dictum a prius. Seneca in his twelfth Epistle, expounding that same * *Vnus Dies par omni est*, *One Day* is as good as every Day, or, *One Day* is equall unto every Day; maketh one meaning of it to be, *Pareme esse unum diem omnibus similitudine*. Nihil enim habet longissimi temporis spatium, quod nō in uno die inuenias, lucem & noctem, & alternas mundi vices. There is nothing (saith he) in the longest space of time, which you may not finde couched within the compasse of one Day (hee

understands the Day Naturall) light and night, & the
interchangeable courses and alternities of worldly things.
As if the present Day, the present Time, did serue for
nothing else, but to combine the former Glory of his
Maker, with that that is to come, and so to make his
praise to be continuall.

Secondly, we may attend the proper and fruitfull ²
signification of the Hebrew, & Arabick, by their Roots.

The Roote of the Hebrew is, פאט. scaturivit, exunda-
vit, to issue or flow forth. Whence is made the word
here vsed, signifying, to speake fluently, or currently. An
ordinary Metaphore (as yee know) with Cicero, Quin-
tilian, and others the best for Elocution. One Day spea-
keth Fluently vnto another. Sine hesitatione, (as Moller
here speaketh) without any stop or stay, without any stut-
tering or stammering, with great celerity & volubility of
speech. Even like vnto the Sunne in the 5. and 6. verses
of this Psalme, which commeth forth as a bridegrome out
of his chamber, and Reioyceth, as a Gyant, to Runne his
course.

Here they that doe the worke of the Lord negligently, Ier. 48. 10.
they that doe it at halues, may learne to doe it more
thoroughly, more readily, with greater alacrity, and
with greater industry. For (alas) may it not be applyed
even to many a ones Preaching now a daies, which
the heathen Orator hath of his own profession? At-^b Cic. de Orat.
qui vide in artificio perquam tenui; & levi, quanto plus lib. 1.
adhibeatur diligentia, quam in hac re, quam constat esse
maximam. See how many times there is much more dili-
gence vsed in some young schollers declamation, then is in

a whole and entire Sermon; so graund a proclamation as it should be, of Gods praises. Tea many times there is much more exactnesse & curiosity vsed in some vile and base artifice, then is in this; which yet forsooth we hold to bee the greatest exercise of all. One Day telleth another. And this Telling is a Preaching; (as directly out of the ^b Apostle I could proue vnto * you.) And this Preaching is according to the lawes of perfect Oratory. O how, my thinkes, the very law of nature, or rather the God of nature hath instructed the Daies both naturall & Artificiall, to Preach the Glory of God; according to the lawes, naturall shall I say or artificiall, of perfect Oratory. For, as if they were, *ita ornati, vt non nati, sed a Deo ipso facti facitq; esse videantur;* ^c So, so, One Day telleth another.

^b Rom 10
* Et vide in se-
quentibus mul-
ta hac specta-
tia.

^c Ita ferè Cic. de
Orat. lib. 1.

Many in this place haue much affected to render the word ערר by some worde signifying Eructation, or Belching, or that which is more homely. Hence the vulgar Latin hath, *Eructat verbum*; the newer Spanish Translation, *Reguelda palabra*; the French also, *Desgorge propos*. All these thinking that the metaphore had bin here taken from a full stomacke; (*ex plenitudine ventris*, as Caietane here speaketh) which indeede is taken from the gushing or flowing out of water out of his source or fountaine. And therefore 'tis but needfull, which to this effect the French Annotation here hath vpon the word, *desgorge*. So hath the prophet David elsewhere vsed the word ערר: as Psal. 119. the thirde verse of the last letter, *My lips shall speake of thy praise,* or (according to the Originall) *shall power forth plenti-fully*

fully thy praise. So here also, by One Dayes telling another, is meant, That One Day powreth forth Abundantly vnto another. Their Good meaning, who Translate by Eructation, being here also to be found: namely, That Every Day is Superabundantly Full of Gods praises, ^a Full of words, or Matter ^a, and according to that Fulnesse, doth plentifully utter and vent out his Laudatorie Speech; And their Translating being so much the more laudable, and concording with this other, if by Eructation there be vnderstood, Fountaine, or, River-Eructation.

^a Iob. 32. 18.

This is very well observed here by Bucer vpon the word *יביע*. *Eructare vertere solent* (saith hee) *& id nunquam significat: sed ad Sermionem significandum inde Translatum est, quod propriè Scaturire significat, Sermo enim ex ore, ut Riuus è Fonte ebullit.*

^b In the signification of Speaking: as our English word (Tale) signifieth with those of Saxonie and Belgica; yea and with vs too, when, interrupting one in his Speech, we say: Sauing your Tale, ^a Where, among other things, of Continuation of Doing, gathered out of the Future tense, in which the Presēt Tense is Involved.

Hence Munster commeth neere vnto the Originall, when he Translateth here *Influit*. And so doth Pagnine putting here, *Eloquitur*, instead of *Eructat*. Like vnto our English and Scottish, *One Day Telleth another*: or, (as others Translate) *One Day Uttereth &c.* Which conspireth also with the Italian, *Racconta la parola*, and with the Spanish, ^b *Fabla dicho*, in the *Ferrariam Editio*; yea and with the Greeke too. For so also *ἐπὶ τῆς λέξεως* sometimes signifieth, especially if it haue such a worde as *ἀνὰ*, or *ἐν*, ioyned with it: as here, *ἐπὶ τῆς λέξεως*. Iunius and Tremellius obserue here a farther note (though not farther then afore * hath beene intimated:) that which the French Annotations also haue, and is agreeable to that which is in the 5th and 6th verses of this

D

Psalme

Psalme. *Eructat* (say they). i. *indēsinentēr profundit, ut Fons perennis aquas profundit largitēr. Largitēr, & Indēsinentēr.* Both these are here also observed by *Moller*. *Eructat* (saith he) *id est, Copiosē & Assiduē Eloquitur & Testatur, &c.* Where by the way wee may lay hold on the word *Testatur*, to enrich & countenance the *Days Telling*, with his *Testifying*, like vnto the *Nights Certifying*. One Day Telleth, Certifieth, and Testifieth vnto another] *Abundantly and Indēsinently.*

To these two may bee added a Third *Observation*. For Water doth also *Bubble*, or make some *purling Noise* even at the spring head. And so doe the *Dayes* in their *parling one with another*: as hereafter (God willing) shall more at large bee declared, when wee shall come to speake of *The Manner* of their *Speech*. This is that which the *Greeke* too, ἐρεΐγε, leaeth vs vnto, rather then to *Translate* it by *Eructuatiō*. For ἐρεΐγε (as hath beene said) doth not alwaies signifie *Eructare*, or, *Eructare*; but sometimes too, *Fremere*, *Streperē*, to keepe a *Noise*, or a *Rustling*. So that of *Homer*, κῶμα δεινὸν ἐρεΐμενον, is interpreted by, μὴ ἢ χεῖρ ποταμῶν ἢ ἐν βροτῶν. And this signification is very agreeable to that which followeth in the two next verses vnto my Text: *There is neither Speech nor Language, but their voices are Heard among them. Their sound is gone out into all Lands &c. Their Sound, their Voices: or, the sound of Gods voices speaking by them.* According to that of *Leo*:^a *Ipsius voces in Die, ipsius audiuntur in Nocte, &c.* Gods voices are heard speaking vnto vs by the *Day*, and by the *Night*.

^a Leo Serm. 8.
de Ieiun. X.
mensis. cap 2.

So then, *One Day Noyseth*, and *Soundeth vnto another*, and that *Indefinently*, and that too *Plentifully*, His *Glory*, who is plentiful in his *Goodnesse* towards all his creatures.

Ought then our mouth either to bee *Silent in Gods praises*, or else *Sparefull*, or else ever *weary* of so wel doing? for, *One Day Telleth another*.

The *Roote* of the *Hebrew* hath also certaine *Cosens*, or *Allies*, which will helpe vs to some *Intelligence*, touching the *Ample Meaning* of *The Report*, that by *The Dayes* is made in this place. Two of them, & they the *Neerest* (for I will not trouble you with any more of the *Kindred*) are *בָּעָה* (To Draw, or cause to come out, to get and come to the knowledge of a thing by some other:) & *נִבְּאָה* (to Foretell, to Prophecie, or Preach.) According to the first, The *Meaning* may be also: *One Day shal provoke*, (as before you heard) *One Day shal Draw*, or get *Knowledge out of another*: *One Day shal pike, search, Sift*, or *fish out something*, out of another, or, more then another: *One still to and of another enterchangeably Giuing and Taking*, *Adding and Receiuing more and more Reuealed Knowledge and Information*. According to the later, This also may bee *Meant*: *One Day will Foretell, Preach, or Prophecie vnto another*; *One Day will Evangelize, will utter the Gospell, or Parables of God, vnto another*: According vnto that, * *I will open my Mouth, in* * *Mat. 13 35* *Parables, I will utter the things which haue beene kept se-* *Plal. 78. 2. &* *cret, &c.* Agreeably also to that *preaching of the Gospell*, *49. 5.* *mentioned, Rom. 10. v. 14, 15.*

ب

The Roote, or Theme, of the Arabian, is parted into two Boughes, or Branches of Signification. Which (for want of Garments, The Gold of Arabia, or Richer Matter, to spread in the way,) we of the poorer sort of Christs servants will vse as the people did the Branches, (Mat. 21.8.) which they cut downe from the trees, and strawed in the way of our Saviour. Thereby the better to decke and adorne, though with such slight stuffe, The Dayes Report of Gods Glory, and to Cry out to Him in the End, Hosanna in the Highest.

Vpō the pointing or vowel-
elling where-
of, I dare not
as yet adven-
ture, vnlesse I
should doe it
vpon coniec-
ture: as much
else is in the
Arabian; The
rather, be-
cause of the
paucitie of
pointed or
vowelled
Books: & for
want of a com-
pleat punctu-
ated Arabian
Dictionary:
with which
that Diuine-
Linguist, and
most skilfull
in the Ara-
bicke, M^r Wil-
liam Bedwell, is

One of those Branches of Signification, is like vnto that of the Hebrew Roote it selfe afore spoken of; name-ly, To Issue, or Flow out, as out of a Fountaine, to Spring, to Arise, to Sprout, and (that which perchance is from the Arabick) to Bud forth. Also, to Shew, or to Declare.

The other is: to Begin, to Arise, to take Arising, or Beginning; also, to Be the Beginning, or Arising.

Now according herevnto; One Day Doth, or Shall Flow out, Spring, or Arise, Bud forth, Shew and Declare To and Of Another.

Againe: One Day Doth Begin, taketh Beginning, is a

richly furnished. It is to bee wished, that the charges of the Imprinting of that, or the like, and other good Arabian Bookes, and of forming Types and Characters for that purpose, might by some Heroically minded be supported. It would be an excellent meanes of the Advancement of the Common weale of Learning and Christianitie. It would the rather cause the Kings of Arabia to bring Gifts (Psal. 72. 10.) not only Philosophicall, Physicall, and Rhetoricall (with which among others, E. vax, that learned King of Arabia was enriched) but of Diuinitie and Christianitie too, and of the Gold of Arabia, to wit, continuall praying vnto Christ, and dayly praising of him (Psal. 72. 15) In a word, It would be a Mite, well befitting the Might of a King, to cast into the Earthly Treasure of The Daies Report of the Glory of The Almighty.

Beginning, Of and To Another.

Here are *Buds* and *Blossomes* of Gods Glory. Here are *Sweet Sources* and *Arising*s, *Springs* and *Flowings*, *Shews* and *Declarations* of Gods Glory: proceeding from *The Roote of the Tongue of the Dayes Telling*; *Telling & Teaching* vs, That our *Tongues* should be a *Fountaine of Sweet*, and not of *Bitter Things*. For you would also thinke, that *The Day* had a *Licorish Tongue*, or at leastwise a *Mellifluous*, if yee knew how many *Sweet Things* it Telleth of. His *Eructatio* being not only of the *Sweets of Creation*, but of *Most prudent and provident Conservation*, *Preservation*, *Gubernation*; yea and of the *Choicest* of all others: *Election*, *Vocation*, *Redemption*, *Sanctification*, *Iustification*, *Glorification*. So many *Sweet Verbs* Derived from *One Primitive Word* of God, by the *Deepe Chanell of the Dayes Verbosity*.

Where among other things *Flowing out*, the *Dayes Tongue* being well *Liquored*, are whole *Seas* and *Rivers* of *Corporall*, and of *Spirituall* * *Effusion*.

Where among other *Buds*, are *Bodies*: among other *Springs*, are *Spirits*: among other *Arising*s, are *Rising & Raising up of Dead Bodies*; (whereof hereafter:) & among other things that *shoot* and *spring forth*, and that without *stinting*, are, or is: *The Roote of Iesse*, the *Tree*, and *water of Life*.

But *All*, one among another, are (as hereafter in the *Subject* yee shall heare) *All Things*.

But *One Above All other Things*, is: that *Rising up of that Iesus-Roote of Iesse*. Againe: Here is that that *Doth Begin*, That that *Takes Beginning*, and That that *Is Be-*

ginning to *Another*.

* *Vid Psal. 110*
3.

How thē can he but be here, That is, *the Beginning to All Other*? How can His Birth both *Temporall* and *Eternal*, but *Sprout out of this fruitfull wombe of the Day*, yea and of the * *Morning*, the *First* and *Chiefest* part of the *Day*: especially that *First* and *Chiefest* *Eternal Birth* of him, who is the *First*, and *Chiefest*, and *Æternall Day*?

When as here are so *Many Generations*, & *Corruptions*, *Generating the praise of his Incorruptible Generosity* and *Eternal Generation*: So much, *Light & Night, Issue*, as it were *Male & Female*, so much *Offspring of the Day* and of the *Darknesse*, by *The spirit of God Moving upon the face of the water* (*Gen. 1. 1.*) So many *spirits Flowing from the Father of All spirits*: So many *Beings Arising from the Fountaine of All Being*: So many things, that of themselves *Are not that they Are*, but in and through him, who of himselfe *Is that He Is*, and *Ever Is*, and *was*, and *shall be that He Is*: when as nothing *Is without Respect of the Diffusion of His Goodnesse*, without *Reference to the Raising of His power*, and without *Dependencie from Him*, who *Dependeth of no other but Himselfe*:

Because we may not place *Him* in any *Other*, wee must needs put him still in the *Predicament of Relation of his owne praises*.

Now (*Right Worshipfull*, and all alike well Beloved in *Christ Iesus*) let it not be, tedious vnto you, a little more to make you acquainted, or else to renew your acquaintance, with the variety of *Interpre-*

tations which may not yeeld vs some good matter of Exhortation and Instruction. As also, that it may the better appeare, that we range not beyond all authority in the things we speake vnto you: as the manner of some is, whose wit (whilest you are glad to bee tickled with it) outrunneth their discretion. *וְאַתָּה יְהוָה אֱלֹהֵינוּ*, as S.^b Paule speaketh) yee suffer them sweetly, it Delighteth you to heare them. Yee ought also to heare willingly the Dayes Mercurian Report: *אֱמָרָם*, their goodly & Godly Eloquence, whence ^c (saith Auenarius) *ἱεῖς* had his name: *אֱמָרָם*, their words, their words of Excellency, their pleasing words at wil, whence verba^d Homer, as is likely, had his name. *יֵרֵם לִירֵם יְרִיעַ אֱמָרָם*.

Some vnderstand these words Allegorically; As if by One Dayes telling another were meant, that Christ told his Apostles: or, (as others haue) *Sapiens Sipienti, Sancti Sanctis, Electi Electis, Christiani Christianis*: and, vnder the Nights Certifying, *Iudei Iudeis* (That which together with *Iudei Christianis*, & *Christiani Iudeis*, might also be placed vnder the Dayes Telling, having all one subiect with the Nights Certifying.)

Of this sort are, *Asterius* (among the Greeke Scholiasts,) *Cassiodore*, *Bonaventure*, and others.

It is true indeed that Christ spake vnto his Apostles the Glory of God. For t'was that which he fought, & not his owne glory. And I would, Beloved, that the same minde were in you all, which was in Christ Iesus. I would wise men vnto wise men, Saints vnto Saints, the Elect vnto the Elect, Christians vnto Christians, yea Christians vnto Iews, Iews vnto Christians, each one vnto a.

no.

^a Inter quos
Rabbi Moses il-
le Aegyptius vi-
de Pet. Galatin.
de arcanis lib. i.
cap. 6.
* Or, orna-
ment of orna-
ments. vi E-
zech. 16. 7.
iuxta Heb.

nother did relate and recount, so as this Text beareth, the praise and honour of their G o d. I would not the stand against th' *Allegoricall* sense of these words, so much as now I doe: And that is no more, but by holding with them who haue stood for the *Litteral*. I deny not, but that both *the Golden Apple*, and *the Sylver Net wherein it is*, that is, (as some haue beene conceited) the *mysticall* and the *litteral* sense, would doe well together to set forth *The Dayes Report* in his richest colours (to speake improperly) of *Or* and *Argent*. For which purpose we also hereafter, if G o d will, shall choose out the purest of that *Gold*, to overlay the *Dayes Report* with * chiefest *ORnament*. But because the *silver* hath here lesse alay in it, and is more warrantable, then the *gold*, I therefore covet rather, especially at this time, to take part with them, who are enquested for the *Sylver* Sense.

These are not all of one minde neither. And yet not of so diverse, but that all their vnderstandings may stand wel together, and may concur, for the making vp of a fuller and more plentifull sense: Or else each of them may well stande by it selfe, each one making a milder and more easie meaning by it selfe.

Three, yea foure (or more) *litteral* Expositions are past already. *Caietane* expoundeth the whole verse thus: *In successu dierum & noctium generatur in nobis ex caelestibus notitia: tum quia una dies aut una nox non sufficit: sed quod videtur una nocte de astris, principium est ad sciendum in alia nocte: & quod visum est in una estate, principium est ad sciendum in alia: & quod visum est*

est in una estate, principium est ad sciendum in alia. Et quod visum est in una Eclipsi, principium est ad sciendum in alia. Et sic de similibus cæli motibus, actionibus, & effectibus. One Day is not sufficiēt, but there must be more: One to tell another. By what is done such a day or such a night, or in such a time of the year, in such a yeare; we learn what may be done another the like Day, or Night, or in the same time of the yeare, another yeare. By what falleth out in one Eclips, wee gather what may befall in another Eclipse. And so is there bred in vs knowledge of the motions, operations, and effects of the heavenly bodies, even by One Days telling another. One Day telleth another.

So likewise Lyra vnderstandeth these words, of the variations of the Daies caused by the motions of the heavens. *Variatio dierum* (saith he) *secundum longitudinem & brevitatem, caliditatem & frigiditatem, & alias variationes quæ per motum cæli causantur, & secundum certas periodos reiterantur, ostendit potentiam & sapientiam motoris primi, scz. D B I.* The variation of the Dayes according to their length and shortnesse, lengthning and shortning, according to their heat and cold, and other such like variations, & diversities, caused by the motions of the heavens, & reiterated according to their certaine periods, Sheweth their Power, and wisdom of the First Mover, that is, of God. And in like sort Munster to haue vnderstood the words of my Text, will appeare in the second Generall part. One Day telleth another.

The Litterall sense that Iansenius bringeth of these words, besides the affinitie it hath with some already mentioned, inclineth much to that of Dionysius Car-

b Vix. Quod
hec doctrina
diebus & nocti-
bus continuatur
usq; ad posterus.

thusianus : who entertaineth in these wordes, (that which well he may) a *Metonymie* : whereby *The Day* is said to doe that, which is done *in the day*; to Tell that, which is told in the day. Hence *Brentius* here translateth, *Singulis diebus annunciat verbum. The knowledge of God encreaseth dayly*, And (according to that last exposition, which the Ordinary glosse here bringeth *b*) *is both by Day & Night continued vnto all posteritie; The workes of God, or men by the workes of God, doe from Day to Day, shew the Glory of his kingdome, and talke of his Power. So too One Day telleth another.*

Rabbi Schlomohs exposition is, (like to some before going) that every Day and every Night with their continuall course and order, doe ioyne together in the celebration of the Power and wisdom of God. *One Day Telleth another.*

Abraham Ezra taketh the meaning of the words to be (the same which before yee heard out of *Bucer* vpon the word *τὸν*) That every day bringeth forth some new worke or other of the Almightyes : Because every day, (and so every Night too) vttereth & discloseth some new matter, in which the power, wisdom, and goodnesse of God, is in a new maner, and after a peculiar sort made manifest.

a De Offic. lib. 1

Quidam ad eas laudes, quas à patribus acceperunt, addunt aliquam suam, saith Cicero *a*. So doth the Day, Beloued, even every Day, besides that which it receiueth of the precedent dayes, as of his Auncestors or Predecessors, Add still some new matter of his owne, whereby Gods name is magnified. As if *vix ea nostra voco*,
were

were his motto. Who saith, that that which was done yesterday, is done *To Day*? No more is that our doing, much lesse our deservuing, which others haue performed. Let every man proue his own worke (saith the Apostle ^b) and then shall he haue reioycing in himselfe, and not in another. Even as every Day hath something of his owne, something done *To Day*, whereby hee gladly sheweth forth Gods Glory, as all his Predecessors did. *One Day telleth another.*

^b Gal. 6. 4, 5.

Of like meaning are these words, in the iudgement of some (who iudge not amisse neither) with that of the heathen mens (but whole it is, is not yet well determined) *Discipulus est prioris posterior dies.* The later Day is the former Dayes scholler, or Disciple. Hence Bucer here translateth, *Dies diem docet*, One Day Teacheth another.

Omnis res anterior posteriori norma praeministravit, saith Tertullian^c. Every fore-going thing prescribeth, is as it were a patterne, or a samplar, unto that which followeth. Inquire of the former age, saith Job. Job. 8. 8. And, I haue considered the dayes of old (saith David) & the yeares that are past. Psal. 77. 5. Inquire now of the Dayes that are past, saith Moses, (Deu. 4. 32.) which were before thee, since the Day that God created man vpon the earth, &c. And Deut. 32. 7. Remember the dayes of old: (saith Moses too) consider the yeares of so many generations. For, One Day telleth another.

^c Adversus Marcionem. l. 2.

To the full meaning and vnderstanding of which words, it is as true, and all as pertinent too, that *Prior dies posterioris est discipulus*; The former day is also the la-

ter dayes scholler, or disciple. One Day telleth another. The former day telleth the later, and the later the former. The first the *Chalde Translation* seemeth to mee to haue aimed at by their word of *Diminution*. The second also, by their word of *Addition*. And this later agreeably vnto that, which before yee heard out of *Bucer*. That the *Later Day* telleth the former Day, this the heathen men saw also, as well as they did the other.

⁊ 990. 955 Hence is that of *Æschylus* *ἄλλὰ ἐνδιδέσκει πᾶσι ὁ χρόνος*. Time as it groweth older and older, so it will informe thee better, it will teach thee more and more. And hence is that of *Demea* in *Terence* *Nunquam ita quisquam benè subducta ratione ad vitam fuit; quin res, etas, usus semper aliquid apportet noui: aliquid moneat, ut illa que te scire credas, nescias: & qua tibi putaris prima, in experiundo repudies*. This, especially if with the *Apostle* we preferre it to a higher sense, may well serue to allay the puffed of knowledge in *vs. 1. Cor. 8. 2. If any man thinketh that he knoweth anything, hee knoweth nothing yet, as he ought to doe. For, One Day telleth another.*

• *Adelpb. Act. 5*
Scen. 4.

† The Rab-
bins. See Bu-
cers preface
to the Psalms

Finally, if yee will haue the full and whole meaning of these words together, according to their farthest bout and circumference, respecting especially *The Matter of the Dayes Report*: I must needs hold with them, for this one place of holy Scripture, who avouched that every passage thereof was *Seauentic* manner of wayes to be interpreted. For I say not, that this place of holy Scripture may beare *Interpretation* seauentic manner of wayes; But, *seauentic times seauentic. For Every Day, Every way considered, telleth eve-*

ry Day every way considered, the Ever Ever- Ever- la-
 sting Glory of the Lord. So hath, *One Day told another*
 ever since the beginning; So doth, so shall, so may *One*
Day tell another, *εἰς ἡμῶν αἰῶνα*, as S. Peter ^a speaketh,
 for Euer and a Day, *a Day of Evermore*, And I would it
 could be ^a more then for Evermore. *Amen.*

To God the Father, the Sonne, and the Holy Ghost, three
 persons one God immortal, invifible, and only wife;
 even to God, who is that he is, Be rendred and
 ascribed all praise, honour, glory, power,
 maiestie, kingdome, and dominion, both
 now, and throughout all Eter-
 nity. *Amen.*

^a 2 Pet. 3. 18.
 Ecclus 42. 21.
 He is from E.
 verlasting to
 Everlasting.
 &, 39. 20, He
 seeth frō E-
 verlasting to
 Everlasting.
εἰς τὸν αἰῶνα
τῶ αἰῶνος,
 For Ever and
 Ever. Heb. 1. 8
 Exod. 15 18.
 For Ever and
 Ever tor, For
 Ever and yet
 longer, *π.*
Græc. καὶ
αἰῶνα καὶ ἔτι.





THE DAYES REPORT OF GODS GLORY.

PSALM. 19. VERSE 2.

One Day Telleth another, &c.



IN these wordes (that which partly appeareth by that which heretofore hath beene saide on them, and that which is agreed vpon by all the best Expositors) there is contained a *Prosopopæia*, *Elegans Prosopopæia*, an elegant *Prosopopæia*, as Iunius & Tremel-

Part. 2.

lius, and others haue tearmed it.

Hoc, Eructat verbum, (saith Theodoret on my Text)
& Indicat scientiam, & Enarrant gloriam Dei; non ani- * As some
*mata * esse quæ videntur, docet: verum est quedam Proso-* haue thought
popæia homines docens, ab his quæ videntur, ad opificem, Hunc mundum
qui minimè cernitur, pervenire, & illi hymnorum canti- animal esse.
lenam afferre. That is, This same One Day telleth another, Cic in Tingo.
and, One Night certifieth another, and, The heauens de- & vid. Cōmen-
clare the Glory of God, argueth not, the Heavens, the Dayes, tator. in Damas-
cen. lib. 2. ortho-
fidei, cap. 6. in-
or. sine.

or the Nights, to be liuing * creatures indued with voice,
 Speech and Language : But it is a kinde of Prosopopœia,
 whereby men are taught by the visible things of this world
 to be brought to the invisible Creatour of them, and so to
 bring and sing vnto him praise, Glory, & Thankesgiuing.
 Cæli & singuli dies eo Deum et eius opera prædicant, quod
 nobis prædicandi materiam exhibent, saith Bucer: the hea-
 uens and the Dayes are therefore said to declare Gods Glo-
 ry, to praise his workes, and to publish the same one vnto a-
 nother, because they yeeld vs matter of so doing. Singulis
 diebus adeoq; singulus momentis Deus manifesta sui testi-
 monia edit; & eorum consideratione in cognitione Dei de-
 die in diem proficimus, saith Gualter. Every day, yea and e-
 very moment God sheweth forth manifest tokens and testi-
 monies of himselfe, by consideration whereof we are from
 Day to Day more and more furthered in the knowledge of
 God. Nec intelligas (saith Caietan) cælos narrare & an-
 nunciare loquendo, sed materiam narrationis & annun-
 ciationis præbendo. We may not thinke that the heavens do
 declare, or that the dayes tell one another by speaking, but
 by ministring matter for speech and declaration. And (as
 Dionysius Carthusianus speaketh) Dicuntur cæli enarrare
 Gloriam Dei, sicut dicuntur benedicere Deo, eumq; lauda-
 re, videlicet quonia præbent intuentibus occasionem atq;
 materiam contemplandæ Creatoris potentiam, sapientiam,
 & perfectionem. The heavens (and so likewise the Day &
 the Nights, of which he had there spoken before) ἀπέκρυνεν ὅτι
 μὴ τε ἑμπνεῖ, μὴ τε λογικὴ, καὶ τὸ εὐκλὲν τοῖς ἑλλήνων σοφοῖς. (ἄν ὃ εἶναι τὰς αἰνέ-
 σις πάντα τὰ τὸν κόσμον. Ἰὰ αὖ ὁμοίως καὶ τὰ μέγιστα ἄν συμπαρή). Athanasius in
 Fragment. commentar. in Psal. ex Niceta.

the Night) are said to declare the Glory of God, in that sense that they are said to blesse the Lord, and to praise his name: to wit, because they furnish their spectators with matter and occasion of contemplating the power, wisdom, and perfection of their Creatour. According to that of I say (Isa. 40. 26.) Lift up your eyes on high, and behold who hath created these things. Finally this One Dayes telling to another, is like vnto that in the 12 of Iob. v. 7, 8. Aske now the beasts, and they shall teach thee: and the fowles of the heaven, and they shall tell thee: or speake to the earth, & it shall shew thee: or the fishes of the sea, and they shall declare vnto thee. Thee, and, vnto Thee.

So it is indeed; vnto Men, for Mans sake, for his Learning, *ad hominum utilitatem*, for Mans Profit, as Theodoret here speaketh, that one day telleth another. *Illi audiunt tanquam verbum eructuatum*, (saith S. Austin) *illi tanquam scientiam annunciatam. Quod enim ructuatur, presentibus ructuatur*: They (that is, men) doe heare as it were a word, and as it were knowledge uttered vnto them. for looke what is uttered, is uttered vnto them in their owne persons. One day inciteth vs by one thing, another by another, as anone yee shall heare out of Munster. The noise that they make is like the voice of a cryer vnto Vs, like an Oyes wherby Our hearing is required. Their sounding and resounding, their *ἦχος & ὑμῶν* is a catechising vnto vs. In the 145. Psalm, whē the Prophet David had said, *All thy workes praise thee, O Lord &c.* They shew the mightinesse of thy kingdome, & talke of thy power; he addeth immediatly (the end thereof) *That thy power, thy glory, and mightinesse of thy king-*

F dome

done, might be knowne vnto men, v. 10, 11, 12. And how ever it be of that that is done; sure we are, that what is written is written for our learning. Rom 15. 4.

Let vs therefore obserue for our instruction, that which was last spoken of the Dayes Speaking: *The Manner of it*; how that it is but by a *Prosopopœia*. and it may well teach vs our dutie. Vs; Men & Women, who only were made to be the speech-sounding letters in the whole Alphabet of the Creation. For (alas) the Day indeed soundeth Gods prayes; But how doth it sound them? Truly, wee must lend a figure to that sounding speech and speaking sound, or else it will bee neither found nor speech. Only we, wee men and women, can truly and properly speake Gods praises, if we will. We only haue speech and language, and haue it only to that purpose. Our Tongue and Speech are our only * apparant *Glory* aboue other creatures; whence כבוד (*Caoud*) in Hebrew signifieth both *Glory & Tounge*. As P. Martyr well noteth in his common place of the *Resurrection*, sect. 28. Psal. 16. 9. Gen. 49. 6. *my Glory*, that is, my Tongue. Or is it so rather, because our tongue should alwaies be sounding forth the *Glory of God*? of God, who is our *Glory*, Ier. 2. 11. And, *Let him that glorieth* (ἐν ταυχόμενος) *glory in the Lord*. 1. Cor. 1. 31.

And yet see, whether the Day be not more forward in sounding forth, & speaking the praises of our God, yea evē vnto vs our selues, then are we: which should be the only speakers in this lower house of the Parliament of Gods prailes. For, heare what the Prophet David saith in the next verse vnto my Text, according

* Quia licet humana dignitas ab animalium rationali pen-deat, ea tamen cum sit invisibilis, nulla quampiam aliam rem magis cognoscitur, quam oratione. P. Martyr ibid. Vid. Postel. De Originibus, fac. 1 See also the Last Sermon: where, of one Dayes telling a word] or, Speech.]

ding vnto most Translations: There is neither speech nor language, but their voices are heard among them. And in the next to that: Their sound is gone out into all lands and their words into the ends of the world. And as Iunius and Tremellius haue very well translated the former verse, *Non est sermo, neq; verba eis; & sine his intelligitur vox eorum.* They haue neither speech nor words, and yet is their voice very intelligible. According to that of S. Chrysostome (vpon that, *The heavens declare the glory of God*) Πῶς εἰπέμεν ἀνθρώποι; φωνὴν οὐκ ἔχουσιν, σῶμα οὐκ ἔχουσιν, ἁλῶτα παρ' αὐτοῖς οὐκ ἔστι· πῶς ἔν ἀνθρώποι; διὰ τὸ ὅψους αὐτῶν. &c. Tell me, how doe they declare the Glory of GOD: They haue no voice, they are not possest of any mouth, & tongue they haue none at all. How then doe they declare the Glory of GOD? By their sight, saith he. And afterwardes he declarerh, how διὰ τὸ ὅψους, to wit, δι' ὅψους εἰς τὸν διάφανον ἑμισφαιεῖ τὸ ἡμῶν. By our seeing of them we fall to thinking, to considering of them, to understanding this and that out of them. And that, whē we behold such beautifull creatures as are the heavens, & the Dayes of heauen: whē we see in the one τὸ κάλλος, τὸ μέγεθος, τὸ ὕψος, τὸν δίσκον, τὸ χῆμα, τὸ πρὸς τοποῦ πρὸς χρόνον διαρκεία· Such Beautie, such Greatnesse, such Height, such Site and position, such Frame and Fashion, so sufficient so long time to endure: In the other, ἑπεὶ οὐκ ἔλαττονα τέτων, τὸ πρὸς μέτρον, τὸ μέγεθος, τὸ αὐτὸ ἀκρίβεια ἀπαύτων, other things as great as those, such Consonancie and Modulation, such Order and Moderation, so Exact and Curious: We should προσκυνῶντες τὸν ποιητὰν τοῦ καλοῦ ἔργου αὐτοῦ, Adore and worship him, who hath made them such faire and beautifull bodies, passing not only our per-

feet understanding, but even our conceits capacitie. For if we only looke and gaze on them, though to the ende of the *Horizon*: if wee onely note every *Horoscope*, and not apply such admirable sights to their right ende & vse, his Glory, who hath exhibited them vnto vs, what great matter, *quid tanto hiatus dignum*, haue wee done? Even as little children, who when they should learne their lessons, doe nothing but looke vpon the painted babery of their bookes: being loth to bee guiltie of more learning, then is the gilt of the cover, or the leaues; and skilling no more of the Text, then the Text hand letters come vnto; Lastly, getting no more fruit of all their schooling, then is vpon the fig tree in the end of their Accidence.

If either Sight or Hearing¹, or both of them together may ought profite vs in knowledge: we haue not wanted ether of the *Heavens*, or of the *Day* or of the *Night*, sufficient information. Τοῦτο αὐτῶν ὁ φθόγγος ἐστίν, ὥστε αὐτῶν ὑπὲρ πάντων ἀνθρώπων ἀκούεσθαι, καὶ ἐν τῇ ἡμέρᾳ καὶ ἐν τῇ νυκτὶ. Such is their sound, that it may be heard of all men: nor only such is the heavens sound, but such is the sound of the *Day* & of the *Night* also. For they δοῦν ἐκ πλῆθους τοῦ διαπύου, ring lowd in their eares that see them, stunne and astonish their beholders: whilest ἡ οὐρα αὐτῶν ὡς ἡ σάλπιγξ λαμπροτέρα ἀκροῖται. Their sight, or sight-
¹ Rom. i. 20. lineesse, sendeth forth a voice more shrill then any trumpet, as S. Chrysostome speaketh. yea so far forth, as that the very invisible things of God* are made manifest vnto me by this their speech, their voice, their words. As shall farther be declared, when we shall come to speak of the

Now I would to God we that haue voices did as much as these doe, that haue no voices; & our words were as these their words, which yet are no words. I would their *φθόγγας* did not put our *φθόγγη* downe. For so neerely in the Greeke doth their *sound* imitate our *voice*, & so far indeed doth their *τὸ φθόγγον* exceede

and surmount ours; a thing, I say not in reason, but in reasoning absurd; that both *Kindes* should not equally participate their *Genus*. The *Dayes*, though they haue

* Which fig-
nifieth indif-
ferently ei-
ther *Sounding,*
or *Speaking.*

not sound (voice) properly as we haue, yet haue they
 διαφωνία, ἑμφωνία, συμφωνία. (Discords, Shrilnesse, Harmo-
 ny) Clemens Alexandrinus * hath sited them all three

in one sentence: Καὶ τῶν στοιχείων ἡ διαφωνία, εἰς τάξιν ἐν-
ταίεν ἐμφωνίᾳ, ἵνα δὴ ὁλος ὁ κόσμος αὐτοῦ ἀρμονία γένηται. The dis-
agreeing (or, jarring) Elements hath God by the stroke (or
touch) of his hand reduced into an orderly lowdnesse (or
shrill tuneablenes:) that so, by an harmonicall concent in
sundry tunes, the whole world might make him * melodie.

* உரித்தரி.
உலர் 'E.M.p.2

First the Daies are indeed Different in their sounds. *Ἄλλοτε μήτηρ καὶ πάλαι ἡμέρη, ἄλλοτε μήτηρ*, saith *Hesiod*. *One Day is as a mother, another as a stepmother unto man*. For when man would needes know evill, as well as good:

* See that which here-
after in this
Sermon is in-
the Margent
noted out of
Austin, de ci-
vit. Dei, lib.
11. cap. 18.

no marveile, if he reapt fruit accordingly, To know
the evill Day, what it meant, as well as the good Day:
the Day of death, as well as the Day of life, the Day of
damnation, if he take not heed, as well as the Day of
salvation. What then, Beloved? but that *therefore yee*
walke circumspectly, not as fooles, but as wise, redeeming
the time: because the dayes are evill. Ephes. 5. 15, 16. And

Omnia Dies,
omnis Hora,
quàm nihil si-
mus ostendit, &
aliquo argumē-
to recens admo-
et fragilitatis
blitos, Senec,
dist. 101. in
itio.

that good Dayes follow good deedes, evill Dayes evill deeds, is not to be doubted. For, *If any man long after life & to see good dayes, let him refraine his tongue from evill, and his lips that they speake no guile: Let him eschew evill, and doe good: Let him seeke peace, and follow after it, &c:* as both the Prophet David, and th' Apostle haue spoken.

* Psal 34. 12,
13, 14, 15. &
1. Pet 3. 10, 11,
12, 13.

* Ouid, de Fastis, immediatly before that heretofore cited, Ille Ne fastus erit, &c.

* Vid Eccles. 39, 13, 14.

One Day telleth another. Non habet officium Lucifer omnis idē, saith the Poēt: Every Day hath not the same office, serves not altogether for the same purpose. And as Solomon saith (Prov. 27. 1.) Thou knowest not what a Day may bring forth. The yeere is like vnto a pleasant fild or garden in which are set the Dayes like vnto diverse pleasant plants or fine flowres, each one having his severall sweet smell and savour. Aliter olet flos vna, aliter flos olina, aliter flos rosa, aliter flos lili, aliter flos viola, aliter redolet spica, &c: as elegantly saith S. Gregory, in his fifth homily vpon Ezechiel. The rose* hath his proper sweet smell by it selfe: the lily* by it selfe, the violet by it selfe, the pinke by it selfe, the gyllyflower by it selfe, the carnation by it selfe, and so of the rest: So every Day hath his severall temper and temperature, whether it be of First or Second, Actiue or Passiue, certaine of most rare qualities: most certainly, of most rare accidents: whereby it smelleth sweetly vnto Gods Glory. One Day inciteth and inviteth vs by wholesome raine, another by faire and dry weather: one by frost, another by snow: one by hot, another by cold weather: one by calme and milde weather, another by stormes of haile; by lightning and by thunder: as in effect Mun-*

ster

Her hath very well noted on my Text *. But because this hath heretofore beene touched by me in the first generall part, I will beare of (if so you will beare with me) another way. The Church of Christ is also likened vnto such a garden or field as last I spake of. For so S. Gregory vnderstandeth that, Gen. 27. 27. Which is there spoken by Isaac vnto Iacob in blessing of him, Beholde the smell of my sonne is as the smell of a field which the Lord hath blessed. And Cant. 4. 12. The Church is called a garden incloased.

* Vid. Eccles 42. v. 24 & 5

The variety of sweete and good smells in so goodly a garden what are they? *Bonus odor Christi est predicatio veritatis.* The sweet savour of Christ, is the preaching of the truth, saith S. Austin. And Thankes be vnto God, (say we with S. Paule) which alwaies maketh vs triumph in Christ, and maketh manifest the savour of his knowledge by vs in every place. For we are vnto God the sweete savour of Christ, &c. *in odore.* O, saith Austin by occasion of those words, *Felices qui bono odore vivunt, Quid autē infelicius illis qui bono odore moriuntur?* Happy are they which live by such a sweet smell. But what more unhappy then those, whom such a sweet smell killeth? Yes; they are more unhappy, which die with Variety of good smells. Who, when Christ is preached by so many of vs, after so many diverse manners of preaching, (as partly the Dayes Emphony shall declare) yet it is vnto them The savour of death vnto death, and not the savour of life vnto life; And that for want of the Grace of Gods Holy Spirit to Blow vpon them (Cant. 4. 16.) that so that other sweet and good smell and savour of Christ, those

x 2. Cor. 2. 14. 15.

those Fragrant and Odoriferous Spices, to wit, The praise of vertue, and the True worship of God, may Flow out.

Aromata nempe Adoramenta delectabilia sunt, &c. (saith

* Sim. de cass.
in 4^{or} Euang.
l. 13. Sect. sed
Christiana.

* one) True Adoration is Aromaticall Delight: & there is no smell to the spirituall (smelling more delectable in this life, then of Vertues Flowers. But to recover me to the

Dayes Diaphony againe; it is but *Discors Concordia*.

They all agree in the shewing forth of his Glory, and giving vs good instructions. Such like discords hath

Ovid. Met.
lib. 10.

he knowne, whoever--- *tentavit pollice chordas,*

Et sensit varios, quamvis diuersa sonarent,

Concordare modos. Such like discords hath the Apo-

stle S. Paul exhorted vs vnto, whē he would haue one

to draw one way, another, another way, for the more

glorious building vp of the Church of Christ. But

how is that? some to hold of Paul, some of *Apollon*?

or that there should be strife, envying, wrath, contenti-

ons, backbitings, whisperings, swellings, & discord, or tu-

multuousnes (*ἀνταρμαίαι*)? 2. Cor. 12. 20. No, no, Beloued;

but every man to follow diligently his owne vocatiō,

to doe his owne businesse with singlenesse of heart,

and synceritie: according to the diuersities of gifts

which we haue according to the grace that is giuen vs. As

there at large, by the similitude of diuerse members in

one body, and diuersities of offices of the members, the

Apostle hath declared.

A second kind of diphonie required in vs, is: That

wee should not be vnequally yoked, as the Apostle

speaketh, 2. Cor. 6. 14. Haue no fellowship with the unfruit

full workes of darknesse, but even reprove them rather, E-

phes.

phes. 5. 11. The Day, Beloued, hath no commerce or conference with the Night, but with the Day. For, One Day telleth another. So if wee, that are children of the Day, (1. Theff. 5. 5.) haue any communion, or communication with, or about night-matters, a great chance but the Day shall declare it. 1. Cor. 3. 13. for, One Day telleth another.

A third kind of Diphony there is, that which S. Bernard hath, *ut dissentiās tecum, ut tibi met aduersaris, ut graui & vigili lucta tu ipse contra te ipsum infatigabiliter praelieris: postremo, ut valefacias in ueterate consuetudini, innataq; affectioni.* For a man to dissent from himselfe, to oppose himselfe against himselfe, to strike and struggle earnestly, and vigilantly with himselfe, to bee infatigable in so encountering with himselfe, Finally, to assevere his inveterated euill customes, and his inbred affections.

^a Super Cantic.
serm. 85.

This contrarying and contradicting of one selfe, is in some sort to be seene in that which One Day telleth another. For Contradictories, though not at the same time, yet the same Day, and in diuers respects, they may be true. And many times the very same Day reporteth things that are cleane contrary. Witnesse, sorrow & heavines, at the death of our late Queene: ioy and heavenlinesse, at the raigne of our gracious Soueraigne; And all this in one Day: or else, heavinesse continuing for a night, ioy came in the morning. One day so much differing from it selfe, to teach vs one day to become new men. One Day Telleth another.

Secondly, the daies are *imporai*, shrill and sounding,

as already yee haue heard. But here we may heare the
 dutie both of Priest and People. The first I beseech by
 the things which now they see, and *quæ sunt oculis*
subiecta fidelibus: by the example of the Day, which
 now they cannot choose but see, vnlesse they shut their
 eyes of purpose, that they would bee still more and
 more *impetores*. Too raw, too young yet to speake, & to
 shew a mans selfe in such an assembly. If the Day should
 so say of it selfe, wee had missed of his light in this As-
 sembly. And if it should stay vntill it came to ripenesse
 of yeares, yea or of dayes: it would never come vnto
 vs, we should never see it. for, lo, to morrow it is gone.
 His voice doth not serue him to preach. So it seemes.
 And yet it is as good as the Dayes voice, if there bee
 any comparison betwixt them. For the Day (as yee
 haue heard) hath indeed no voice at all: and yet in the
 preaching and predicating of Gods praises it hath a
 shriller voice then any trumpet, as hath beene told
 you out of S. Chrysostome. Behold I cannot speake for I am
 a child: would not serue the Prophet *Jeremiahs* turne.
 Nor here will it serue the Dayes turne, or excuse it for
 not telling forth Gods glory, because it hath no voice
 to tell it withall. *One Day Telleth another.*

Jerem. 1.

The People also are here taught to preach Gods
 Glory, & the congregation to talke of his praise. For who
 made the Day a Deacon, or a Priest? or else who ever
 gaue him Letters of Orders? yet is he still a preaching
 vnto vs the Glory of God, that placed him in such an
 order. Ought not we much rather to bee alwaies tel-
 ling of his praise, who hath made vs of an higher Or-
 der.

der then the Day, and of an higher calling to call vpon him.

And this is the rather spokē, because of some, who, because they are not in Orders, care not how disorderly they liue, and because they are not Priests, care not how prophanely: because they are of the Laitie, care not how lewdly they cary themselves in wordes and workes and conuersation. Forgetting all the while their Spirituall Priesthood, Rev. 1. 6. Rom. 12. 1. their Holy Priesthood, 1. Pet. 2. 5. As if that required neither holynesse of them, nor fruits of the spirit. *Iustus quisq; etiam vine do loquitur.* Every good man speaketh & preacheth by his Good Life: saith S. Gregory. And that this is the best kind of speaking and of preaching, and that which giueth all laudable act and perfection therevnto, either in Priest or People, S. Austin (*De Doctrina Christiana*, lib. 4. cap. 28, & 29) hath at large declared. Where amongst other things, *Si autē ne hoc quidem potest*, saith he, *is a conuersetur; ut non solum premium sibi compareret, sed etiam praebeat alijs exemplum, & sit ei quasi copia dicendi forma uiuendi.* If it be so with a man, that he cannot be a preacher, for that he wants both wisdom and eloquence of speech; (for so S. Austin determineth of it) Then lee him, yea he must bee a preacher in conuersation and holynesse of life. Let his holy and orderly living serue him instead of holy Orders, his formal carriage and demeanure serue him instead of a concionatory speech most eloquently performed. And this kind of speaking & of preaching Gods Glory (wherevnto all, both Priest and People, are liable) commeth

Omnes iusti Sacerdotalem habent ordinem. Irenaeus, lib. 4. cap. 20. Greg. Mag.

It fareth with the Dayes in the yeere, as they say it doth with fruitfull trees and plants in some places of *Barbary*: where they plant vnder the Date tree, the Olive tree: vnder the Olive, the figge tree: vnder that the Pomegranate: vnder it, the Vine: vnder the Vine, they sow Wheat: and vnder Wheat, pulse: all prospering one vnder the others shadow, & yeelding their fruit the same yeere. So all the Dayes of the yeere are as it were planted one vnder the other, & one aboue the other: some are higher, some lower; and placed are they *Secundum sub & supra*, making vp as it were a whole Predicament of Gods praises. The predica- ting whereof is the fruit they all beare, they all beare the same yeere, whilest the one still prospereth & cometh vp vnder the Night and shadow of the other.

This may shew vnto vs our duty & condition. For we are all placed in this world, yea eue in this Realme, in like sort as the Dayes: one vnder another, one in higher, another in lower place: al vnder one *Summum Genus* as it were, one most noble Sovereigne. He is vnto vs, as the *Sunne* to the Dayes that be vnder him: (for *Gen. 1. 16. 18.* and *Psal. 136. 8.* The Greater Light was made to rule the Day) or, (to speake too little of him) he is as the date tree to those that be vnder him. He hath even the olive tree vnder him, the figge tree, and the vine. these three trees, *Iudg. 9.* wil teach vs that are Subiects our duries, eue as the daies of the yeare doe teach vs too. These seek not Superiority one over the other; but look in what place God hath set them, be it better or worse, higher or lower, formost or hinder-

most, That they keepe, & therein keepe the ordinances which God hath appointed them. *καὶ κρατεῖται ἀνὰ τὸν ὅρον, καὶ ἐκείνου ἐξέρχεται τὰν ἑτέραν ἐξουσίαν,* as saith S. Chrysostome vpon the words of my Text. They (the Dayes) keepe themselves within their owne bounds and limits, and the one seeketh not to extirpate the other. Nay & he saith farther: *ἀκνέτω δὲ πρὸς τὸ μέτρον καὶ μετὰ τοὺς ὅρους, καὶ μὴ βυλόμενοι τῷ μετρίῳ ἐτίποις ὁρᾷ χωρεῖν· ἢ ἡμεῖς τῇ θυμῷ παρὰ χωρεῖ, καὶ ἐκ δὲ βυλίνει τοῖς ἀλλοτρίοις· εὐ καὶ αἰετὶς πρὸς λαὸν θυμὸν ἀνέχῃ τοῖς ἀλλοτρίοις μετὰ δοῦναι.* Heare yee this, yee high-minded, and that are puffed up, and who are loth to giue place, and yeld superiority vnto others, (or who having once gotten into office, are loth to leaue the same againe for others) The Day giueth place vnto the Night, & encrocheth not vpon that that ought not to bee his. But thou still having and taking the fruition of honour & preferment, canst not abide thy brother to haue & take part with thee. The dayes they intend to let their light shine, to shine vpon the earth. Gen. 1. 7. so giue light vpon the earth. v. 15. I would ye did intend nothing else, but to let your light so shine before me, that they seeing your good works, might glorifie your Father which is in heauen. And I would yee did not rather strue for Superioritie, for higher places, and one to goe before another.

Mat 5. 16.

Hence are men now-adaies so prone to conspiracy, treason, and rebellion: because they are so vnlike the Dayes of the yeare, whilst they cannot stay til it cometh to their turnes to be exalted. Yee may see by the example of the Olive, the Fig-tree, and the Vine, (Iudg. 9.) That they that beare good fruit indeed, wil not haue

haue a kingdome, that appertaineth not to them, no though it be offered them, but rather giue themselves to follow diligently that vocation, wherevnto they are called: so seeking to glorifie God, yea and to cheare him too, by the fruit of good living, like vnto the fattenesse of the Olive, the sweet and good fruit of the Fig-tree, and the wine of the vine. But it is the Bramble, or the Bryar, which beareth such bad fruit, who would advance himselfe aboue the trees, & would haue all put their trust under his shadow. As if his shadow were a fit & sufficient shelter for the highest Cedars of Lebanon.

Wherefore, Beloued, be yee not like vnto the scratching bramble, but to the good trees, that had rather liue vnder the shadow of another, and so bring forth fruit, not once a yeere only, but, like vnto the Tree of Life in the Revelation, every Moneth of the yeare: yea Every Day of the yeare, while it is called To Day. Because so doth every severall Day of the yeare. One Day Telleth another.

Here also, if we consider the Dayes and the Nights too in Relation to their Rulers and Governours: we shall farther see how they Relate Gods Glory; whilest they afford excellent instructions, both for the Rulers & Guides of Gods people, and also for the People themselves that are Guided and Governed.

For the first: they ought to be like vnto the Rulers of the Day and of the Night. They are, The Lights in the Firmament of the Heaven: The Sunne, The Moone, & the Starres. Their Office twofold: To Rule, & To Giue Light. So by them The Heavens Declare the Glory of God, & the
Fir.

Gen. 3. & vid.
Ier. 31. 35.

Firmament sheweth his Handy worke. So also by Kings & Rulers, whilest they are full of the *Light of Knowledge*, and not only *Rule*, but *Giue Light* too upon the Earth; Their *High Seas* and *Seates of Honour*, their *Thrones & Chaires of Estate* Declare the *Glory of God*, and their *Commonwealths strong Firmament sheweth his Handy worke.* Whilest, I say, there is no *Day or Night*, no *Subject* so *Darke and Ignorant*, but hath a * *wise and Learned Ruler*, and a *Iudge*, a *Guide*, a *Leader well Instructed*. Such a one as in his place and calling, being himselfe *Light-some*, is very industrious in *Giuing Light* vnto his *Day and Night Subjects* and *Inferiours*.

* *Vid. Ps. 2. 10.*

Such a one as is, first & principally, *Christ himselfe*: who is $\tau\theta\ \tau\epsilon\lambda\theta$, *The End and perfection of all Kingly Glory and Dominion*: who should be *First in their Intention*, that beare rule, yea and in their *Attention* too; as a perfect patterne and a most true *Rule of well Ruling*. *Whose Dominion* is from one end of the world vnto the other: *Whose Throne is Everlasting*: *Whose Scepter is a Scepter of Righteousnesse*: *Who is that Sunne of Righteousnes*, to whom in a *Mysticall Sense* the 5. and 6. verses of this *Psalme* are most suitable: and in *VWhom*, as hereafter shall be shewed, the *Glory of God* is most resplendent.

But vnder him, and though in our *Horizon Next & Immediatly*, yet a great way after him: Such a one as is our *King*, (not to flatter him, but that *God* may be more and more *Glorified by Him*, and he incited to *Run on*, in being *Next* and *Annexed* to him in *Giuing Light*, to whom in *Ruling* he is *Next*) who is like vnto

The

The Sunne (in the 5th and 6th verses of this Psalm) which commeth forth as a Bridegroom out of his chamber] Braue, and Chast, and undefiled. And Reioyceth] in the Lord * hartily, and in the Statuts * of the Lord, v. 8. As a Giant or strong man] whom nothing may put backe, or divert from his setled godly resolutions. To Runne his Course, or, Race] In the way * of Gods Commandements: from one End of Them, unto the other: and therefore is Temperate in All things (1. Cor. 9. 25.) and that for the Ioy that is set before him (Heb. 12. 2.) To obtaine a Crowne Incorruptible (1. Cor. 9. 25.) and that same to Beg βειον α, most Braue and Royall Reward of his well doing. For so In keeping of the there is Great Reward, v. 11. And therefore too he may well be scene to Runne] as Swiftly, as he runnes Gladly and willingly: even to Runne] All the world over in One Day: having a Care of All his Subiects and through his zealous Heat, coupled with The Light of Knowledge, finding out all that is amisse and repugnant to Gods Glory, and reforming it. And this not One Day only, but with continuall perseverance, εις το τελευτῆσαι (Here the worthiest Title of a King) unto the Ende b, vntill he come to him that is The Beginning and the End, and to the hight of Gods Glory through him; And so: From Day to Day, from One Day to another, frō Day Temporal to Day Eternall. One Day Telleth another.]

Now likewise for the People: They may here learne and be admonished, not to attempt, speake, or imagin any Evil against their Rulers and Superiors: no more then doe the Dayes and the Nights; who to their Rulers oppose no unrulines, neither withstand they their

H

Lights,

Psal. 19. v. 5, 6

* Psal. 104. 34

& 105. 3. &

Phil. 4. 4.

* Psal. 119. v.

14.

V. 6.

* Psal. 119. v.

1, 2, 3, 4, 27,

32, 33, 35.

Gen. 18. 19.

* Vid Ps. 119.

v. 6.

* 1. Cor. 9. 24,

& Phil. 3 14.

V. 6.

b Psal. 119.

sect. 5. v. 1.

Lights, least they should stand in their own *Light*, and so be nothing else but *Darknesse*. As it fareth with the who by *Disobedience* to their *Guids* and *Governours*, & by plotting mischief against the, seeke to extinguish their owne *Light*: as though being wearie of ther *Old Eyes*, they would pluck them out, & so either see with the holes, or exchange them for *New*. And being herein so vnlike to *Children of the Day*, as that they are not to be reckoned *Children of the Night*: whilst they enter meddle with such hideous and prodigious *Workes of Darknes*, as are not to bee found in the *Blackest* and the *Darkest Night*.

Againe, the *People* are here taught, concerning their *Kings* and *Princes*, *Rulers* and *Leaders*, *Guides* and *Governours*: That though they be never so *Good*, never so well *Allied*, never so *wise* & *Learned*, yea though they were *Gods Signet* vpon his *Right hand* (*Ier. 22. 24.*) yet they should not be *Proud* of the, *Glory* in them, *Presume* on them, or put a *Trust* or *Confidence* in the; much lesse *Adore* them, & giue away *Gods Glory* vnto them.

^a Vid. Psalm.
146. 2. & inde.
& 118 8, 9. &
104, 29.

All which not we only of this *Land*, but commonly *All People* of the world are, and haue beene, faultie in. Al which were more tolerable in the *Dayes* & *Nights*, then in any of vs all. For as much as their *Seducements* should be through greater *Enticements**. Their *Rulers* are in *Higher place*, more *Glorious*, more *Full of Light*, then ours: and if *Solomon* in all his royaltie were not like vnto one of the *Lilies of the Field*; much lesse vnto all the *lights of Heaven*. Theirs are situated in a *Firmament*, ours in *Infirmities*. Theirs haue a kinde of *Everlasting* per-

^{*} Vid. Iob. 31
26; 27. Deut.
4. 19.

* *permanencie*: ours, as soone as God taketh away their *Breath* they die, and are turned againe to their *Earth*, and to their *Dust*. Their *Rulers* are of greater *Might* then ours. Witnesse, their *Motions*, *Influences*, and *Operations*; their *Oppositions*, and *Coniunctions*, their severall *Aspects*, & the like: whereby they are of so great force, both by *Sea* and *Land*, and in the *Aire*: being *Causers* also of *Generation*, and *Corruption*: shewing thereby the *Glory of the First Mover and Creator*, and his *Super-excellent Omnipotencie*. And yet for all this, *The Dayes* and *Nights* are not *Proud* of them, *Rely* not on them, put no *Affiance* in them or their *Alliance*, desert not their *Allegiance*, *Dutie*, and *Obedience* to their *Creator*, & to the *Command of his Supremacie*, because of them: they *Glory* not in them, but in him that made them, & made them (*Day* and *Night*, *Light* and *Darknesse*) before such *Rulers* were set over them. They worship not the *Creatures*, but the *Creator*: finally they *Report* and *Declare* his *glory*, and not theirs: but so as theirs also redoundeth to his *glory*, who is *Blessed for ever*.

* Psal. 89. 35,
36. see more
hercafter in
this Sermon.

Consider next, Beloved, how that wee haue a longer time of continuance then hath the *Day*, & therefore haue more *Time to learne*. And yet wee see we haue so played the *Truants*, that we are come to *Day* to be taught our *dutie* towards *God*, yea & our *Prince* too, of an *Infant*, that is but a *Day* old. For *Angustissimum habet Dies gyrum*, saith *Seneca* ^b. The *Day* ^b Epist. 12. hath but a narrow compasse. The *Moneth* is of a far greater bout then he. The *Yeere*, like vnto one of the greater *Circles*, is of a greater circuit then they both. The

The Dayes Report

^c Arist. lib. 3.
Animal.

Day in Longevity like vnto the *εὐχρηστον*^c, if this bee not rather like vnto the Day. The Day but a Day old: & yet it addeth some knowledge vnto the Dayes of old.

Ostendent terris Hunc tantum Fata, neq; ultra

Esse sinent. It doth but peepe into the world, and but shew it selfe as it were vpon the stage: and yet maketh it a Great shew of Gods Glory,

Peepes vs Such Lecture of the Day,

Both as he comes, and flies away:

Bides, but to bid the world Adieu,

* Or, God.

And doe Dayes Duty to his * Dieu. So that it may say with the Prophet David, I haue more vnderstanding then my Teachers, Psal. 119. Mem. v. 3. And in the next verse, I am wiser then the Aged. Dayes should speak (saith a he,) and Multitude of Yeeres should teach Wisdome. But, what? So much Wisdome in so Few yeeres? Few yeeres? Few Dayes. Few Dayes? yea and Few of^b Dayes. As few, and of as few, as One. And yet that One not so long as One Day Naturall. And that One can be no more then Once: once expired, can not be reioined: once past his terme, can haue no returne. For what? *Verè ne potest esse Dies sapius qui semel fuit? Certè non potest*, saith the heathen^c Orator. And yet for all that, so liberall is it of his litle life, and short Time, to spend it to Gods Glory, and to mans behoofe, That (according to the Italian Proverbe) *Come la candela, fair' ben' a gli altri & male a mi stesso*, Like the Candle, it burneth out it selfe, to giue Others Light. Like the Candle, of lesse Continuance then those to whom it giveth Light.

^a Job. 32. 7.
^b Job. 32. 6.
iuxta Heb.

^c Cic. de Finib.
lib. 2. iuxta finē

Yea & so as it were^d Superstitiously liberall is the Day.

Day of his *Little and short Breath* in this point of Service; That, Gods Glory being as it were an *Aliph* of *union*, wherby All the *Dayes words* are loyned together in *One*, the *Day* consumeth it selfe in that *One-Continuall-All-Day-Long-Pronunciation*, & never Once taketh breath, till it hath yeilded vp the Ghost.

Quidam ex Arabum Grammaticis dictiones, quotquot vi Aliph unionis invicem cohaerent & coalescunt, uno spiritu omnes, etiam si animam efflare oporteret, nimis superstitiose contendunt.

We are so farre off from bestowing our *Breath* vpon the *Continual pronounciation* of Gods Glory, and vpon the preserving of *unity of words*, That we rather bestow it in *pronouncing* the contrary, and in *Disuniting* of *Things and persons*. Our *Tongues*, our *Wits*, our *Spirits*, & our *Liues*, which we ought rather to spend in *Keeping the unity of the Spirit in the bond of peace* (Eph. 4. 3.) are wasted to the dishonour of God, in making worse then *Superstitious Divisions*, and *separations* of *Things* that God hath ioined together: yea and of *Religion* it selfe, vnder a pretence only of *Religion*, and of *Gods Glory*. This, and the like *Expence*, or *Misspending* rather, though it be of *Life* and *Breath* it selfe, vpon *Gods Glory*, and *Mans Good*, is but *Equivocall*, and *Counterfeit*: Tis *Antichristian Scattering* (Luk. 11. 23.) Tis no true tingling of our *Hearts* through the heate of *Loue*, and therefore but a *Tinkling Cymball*. In sume, * 1. Cor. 3. it is but *Hay and Stubble**, such as is made manifest by the *Dayes Declaration*, and *Revealed by Fire*: but shall not abide the *Touch* of *This Dayes Declaration*, if ye put them together, & compare them, for likenesse: much lesse, of the *Last Dayes Declaration* and *Fiery Tryal*: when all *Declaring Dayes* shall *Concurre*, and *concurring* shall conspire to giue in most *Evident proofes* against vs;

How blame-worthy we are, spending so much *Breath* *indeede*, and so many *Dayes* as we doe, to spend it and them as we doe: to spend so *little*, and of It and Them to spend so little in the *Honour of God*, (*whose is the Day and the Night*, Psal. 74. 17. and *whose is the Spirit & the Breath*, Iob. 34. 14.^e) and in the *Releuing of our poore distressed Brethren*, a high point of Gods Honour too.

^a Et vid. Iob. 12. 10. Zech. 12. 1. Gen. 2. 7
^b Psal. 146. 1, 3. & 150. v. 6.

A high point is this of Gods Honour, To haue *Respect vnto Low Things*: A thing resembling Gods Goodnesse, a *Pleasing Sacrifice vnto him*, and to the *Dayly Offering* whereof *All Dayes & Nights*, together with their *Rulers*, doe invite vs. The one, like vnto the *King of Heavens Almoner*, Disperse abroad, and giue *Euery Day & Night* the *Light of his Beneficēce*. The other, like thankfull and kinde *Almesfolkes*, shew vnto vs *Men*, what *Euery Day and Night* is given them.

The one and the other shew, and giue to vnderstand, That what they giue, and what is given them, is given vnto vs: That, what *euery Day and Night* is giue, *All is ^a ours*: That we should imitate their *giving*, or rather the *perfection of his giuing*, who is the *^b Father of Lights*, from whom *euery good and perfect gift Descendeth*: who *^c giueth vs Abundantly All things to Enioy*: who giueth vs *Euery Day our ^d αἰώνιον ἐμμέτρον*.

^a 1. Cor. 3. 21,

²²

^b 1am. 1. 17.

^c 1. Tim 6. 17.

Where is such *Dayly Bread*, as al the *Schollers* in the world cannot expresse All that is given vs with That *Bread. Bread*, with such an *Epithete*, as sheweth Gods *Glory* by the weaknesse of mans capacity; with such an *Adiection*, as noteth the weakenes of mans *Existence*: that he can no more continue *One Day* without Gods *suste-*

sustenance, then the *Adiectiue* can stand without the *Substantiue*; with such an *Adiunct*, as iointly intimateth vnto vs the *Knowledge, Wisdome, Power, & Goodnes* of God. Who, (knowing whereof we be made, and having a perfect *Insight* into our *substance* yet being vnperfect, ^{d Psal. 139. 14,} and our *Bones and Members* being not hid from him, by ^{15, 16.} whom *Day by Day* they were *Fashioned*, when as yet there was none of them) is *Able* and *Vouchsafeth* *Day by Day* to giue vs *Our Bread*, so *Agreeable* and *Conducing* to *Our Nature*, & to the *Sustaining* of *Our Substance*. Lastly, *Bread*] with such an *Addition* vnto Gods glory and our good, as that it containeth *All* that God giveth vnto vs, making for the one, or for the other, and far beyond all that we eā desire or deserue. Among the rest, that *Bread from Heaven* (*Ioh. 6.*) *Bread Supernaturall*, *Light-Bread*, & *Bread of Life*: of life too *Supernaturall* & *Everlasting*. That *Bread* that comprehendeth all the rest, that we can and cannot comprehend. Which our *Heavenly Father* giving us, and having giuen for vs all; how shall he not with him also freely giue us *All things*?

Then God giuing vs such *Bread*, and that *Continually*: and we *Dayly* praying vnto God to giue it to the poore as well as to our selues: shall we, vnthankfully crossing the fulfilling of our owne desires, be sparefull and *Niggardish* of our *Bread*, in communicating it vnto our *Brethren*? Our *Brethren*? yea, or (if that be not enough) in lending it backe againe vnto our *Father*? Who if he giue vs *All things* *spirituall* and *Temporall*, is he not worthy of the *loue* of Some *Temporall*? He that giveth to vs all *Bread*, and *light*, and *life* to eate it in, and hath

pro-

promised to giue vs Bread, and light, and life Eternall?

And now it may bee we will brag of giuing Bread vnto the poore, and that perhaps Every Day. But then, Beloved, let vs remember the Addition that is annexed to Our Bread that God doth giue vs, as it were prescribing a Conditio of liberality to our giuing. Without which, it is not our Bread, that is, such as is in our Dayly prayer, which wee giue. It is our Courtest sorte of Bread, when as Ours is the finest; The Poorest, when as Ours is the richest, and when as the poorest haue most neede of the richest; 'tis Bread with Tearmes of Diminution, yea and sometimes of reproch and derogation, when as Ours is with most liberall Addition, with Supererogation, & without Casting any mā in the Teeth. This Learne, if not by One Dayes Adding abundantly to another, yet by Our Dayly Breads Additio.

^a Mat. 26. 11.

Deut. 15. 11.

The Poore shall never cease^a; their Righteousnes, that relieue them, shall never cease: and therefore our Liberality towards them should never cease, so long as any Day or Night lasteth. One Day vnto another Telleth] both the one, and the other. Yea & as though it were an especiall part of the Dayes Office so to doe, so each Day in and by his light doth still more and more present and tender to the view of our tender Compassion, the lamentable spectacles of our Poore Afflicted Brethren, that they may be succoured by vs, as wee are, or would be relieved by the Day, or any thing hee bringeth vs: and that To Day: that Hee the present Day may be graced, by Gods being glorified, by our works of Charitie, and Plentifull Sowing to the Spirit, In His little

Day

Day-Time. That so we may walke henceforth as *Children of the Day and of the Light*, following that which they as our *Fathers Tell Vs*, and consulting *Tell one another*, for our Good. That in any case we be no longer like vnto those *Proci, or Wooers*, in *Homer* *; of whom * *Odus. 2.* even the very swine-herd *Eumæus*, that base peasant, could see to *Tell and Complaine vnto Vlysses*, That they wastfully and Immoderately Spent all things both by *Day and Night*, and yet did not any *Day or Night* offer of their Spendings any *Sacrifice vnto God*,

Ὅσας δ' ὀνύκας ἴς ἡ ἡμέρα ἐν Διὸς εἶον, for also many Daies and Nights which come from God. Let vs take heed, Beloued, least in like sort *Despising the Glory of God*, who is our *Glory*, (as it is in the *Psalme*) *We wander in vanitie, & follow after Lyes*. Take we heed of *Consuming on our lasts*, of making provision for the *Flesh* to fulfill the *Lusts* thereof, of any longer wooing of the world, *Flattering of the Flesh*, *Making Suit to Hell*, and *Courting of the Diuel*. Such *Wooing* will proue to bee our *woeing*, not by taking away of any *O*, but by adding a thousand *woes* vnto vs all. Such *Sowing to the Flesh* and *Sow-wallowing in the Mire*, will proue to be our *Reaping of Corruption*, & *unrecoverable pollution*. Such *Suit*, wil proue *The Deeps Swallowing of vs up*; Such *Courting*, our *Carting vnto Hell*. In a word, Such *Glory* will be to our *shame*: Such *Minding Earthly Things*, will bring *Damnation* in the *End*; & therather, because wee so little regard *Every Dayes Continuall Suite* vnto vs, and *Telling one another*, if not to the contrary, yet that it should be to the *Contrary*. One *Day Telleth another*.

S. *Chrysostome* (with whom *Theodore* agreeth also) vnderstandeth these wordes mainly and especially of the *Ta'xis, iulaxia, & iuxapacia* of the *Dayes*, and *Nights*, & *Houres* of them both. The Greek wordes are more emphatical, then that so many English may match them. For if I say, *Order*: it is too little; if *Comelineffe*, or *Comely Order*: if *Goodly Moderation*, or *Right Temperature*: all is too little. For iudge yee what the rest may be, when as the least of them all, *Ta'xis*, is (according vnto *Platoe*) more then *κόμῳ*, which is too much for any English word to answer.

This their ταῖς, ἐν ταῖς, and ἐν παρρησίᾳ, as it may be gathered out of that which out of S. Chrysostome and otherwise hath already been alleaged: so it is farther

* Quàm mini-
mo sonitu. Cic.

expressed by S. Chrysostome, when he saith : Τὴς ὑπερ-
ἀδελφῆ καὶ ταλαπώρου, οὗ ὁρῶν ποταμὸν ἀγῶν ἐκκρασίας ἔως ἀ-
κριβῆ, καὶ ἡμέρας καὶ νυκτὺς ἀδιόπτωτον τάξι, &c. Who is so unbless-
ed and retchlesse, which seeing so great and so exact an En-
crasie in the Houres, and such a stable and stedfast order of
the Day and of the Night, &c. And a little before: Τί ἄρτι
οἱ ποιεῖ ὁρῶν ἐπιταξίας, πῶς καὶ αὐτοὶ παρθένοι· τινες χαρένουσαι
ἐν κύμασι πολλὰς τ' ἐπιταξίας, ἀλλήλαι διαδέχοντες, καὶ κατὰ μικρόν τι

* Id quod medi-
um est, tum pri-
mum sit, tum po-
stremum; postre-
ma verò & pri-
ma media fiunt.
Cic. in Timæo.

What should one speake of the goodly Eutaxie of the Houres,
how like maidens dancing in a round very handsomely &
curiously they succeed one another, and by little and little,
and without any stirre in the world, the inmost convey the-
selues uttermost, the formost hindermost and middlemost,
doe all shift places one with another, and yet for all this doe
never stand still, but doe still stand in their iust distan-

ces, *Et posita spatijs aequalibus hora* *. Here that
 may be assumed, *How beautifull are the feet of the which*
bring glad tidings? &c. How beautifull, as wgs are, how how-
er-like? And then are they faire and beautifull indeed.
 The same in effect hath Theodoret vpon my Text in
 these words (according to the Latin Translation) *Cum*
nox atq; dies ad hominum utilitatem crescant, atq; decre-
scant, cumq; à se invicem tempus mutucentur & rursus
debitum sibi utrò citròq; reddant, providentiam, qua ipsis
inest, ostendunt. The Day and Night, so, as wee see, grow-
 ing longer and shorter, increasing and decreasing; borrow-
 ing time one of another, and againe duly repaying one ano-
 ther what they borrowed, and all this too for mans behoofe,
 doe thereby shew the providence of God which is in them *.
 This *ἀδιάτρητος τάξις*, this indissoluble order, This vncea-
 sable interchangeable vchangeable succession of the
 Day, and of the Night, God hath sufficiently decla-
 red vnto vs, Gen. 8. 22. saying: Hereafter seed time & har-
 vest, and cold and heat, and Summer and Winter, and Day
 and Night shall not cease, so long as the Earth remaineth.
 And by his Prophet Jeremy, c. 33. v. 20. calling it there,
 his Covenant of the Day and of the Night, that cannot be
 broken. If you can breake my covenant of the Day, and my
 covenant of the Night, that there should not bee Day, and
 Night in their season: Then may my covenant bee broken
 with David my servant &c. And in the 25th verse, If
 my covenant be not with Day and Night, and if I have
 not appointed the Order of heaven and earth, &c. And Ps.
 89. v. 29, 30. *My covenant shall stand fast with him. His*
seed also will I make to endure for ever: and his throne as

* Ouid. Met. l.
 2. fab. I.
 Rom. 10. 15.

* Et sane diem
 & noctem velu-
 ti sorores quas-
 dam videre est,
 que temporis
 spatia ad homi-
 num usus invi-
 cem mutuantiur
 simul & bene-
 volè reddūt. &c.
 Theodoret. de
 provident. Ser. 2

the Dayes of heaven. As the Dayes of heaven. And.v. 35.
His seat is like as the Sunne before me. And.v. 6. Hee shall
stand fast for evermore as the Moone, and as the faithfull
witnesse in heaven. The faithfull witnesse: This faithfull
witnesse, witnesseth vnto vs. our vnfaithfull witnes-
sing of Gods Glory: This never broken covenant of
the Day and of the Night, teacheth vs to keepe the co-
venants of the Lord inviolable. One Day Telleth ano-
ther.

* *Ordinem se-
culorum tanquā
pulcherrimum
carmen, etiam
ex quibusdam
quasi antithetis
honestauit (D.º)
& postea Si.
cui ergo ista co-
traria contrariis
opposita sermonis
pulchritudinem
reddunt: ita qua-
dam nan verbo-
rum, sed rerum
eloquentia con-
trariorum oppo-
sitione seculi pul-
chritudo compo-
nitur. Augustin.
de ciuit. Dei, lib
11. cap 18*

* Sallust. in
the first Day
of the first
weeke, verse
497. 498.
*Tenebrarum lu-
cisq; varietas, ip-
sam lucem nobis
iucundiores
magisq; gratam
reddit. Theodo-
ret de provident
Serm. 1.*

Lastly, if the Dayes *ταχὺς, εὐλαχὺς, & εὐαγρία* seeme not
faire and beautifull enough of * themselves looke we
then on the Nights vicinity and vicissitude. For as by
the neere adioining Darker Lights, or Windowes,
which are in the Body of the Church, the great Chan-
cell-window-Light is more conspicuous: as the Light &
Learning of the Priest, matched with the Ignorance of
the people, is in shew more eminent: and as the Raven
approaching neere with his blacke opposition, ma-
keth the plumage of the Caystrian Swanne to looke
more white: So

L'architecte du monde ordonna qu'à leur tour

Le iour suiuit la nuit, la nuit suiuit le iour; as that
Divine * French Poët hath sweetly vttered. God, the
great Architect of the world, hath appointed the Day and
the Night still to follow in their turnes one immediatly af-
ter the other: to adde so much the greater grace and lustre
to the cleere brightnesse of the Day, by being so neerely fol-
lowed by the darke shadow of the Night. So, Beloved, if
we looke vpon the foule inconueniences of *ἀταξία &
ἀσυνταξία*: (confuse disorder, and unruly untemperatnes)

5 I. Cor, 14-40

Now to end in the same manner that I begun, with
the Manner of the Dayes telling one another, & with
their Harmony together: I beseech you let it not bee
verified of the Day in respect of vs, which *Clemens* ^b *A-*
lexandrinus hath of the grasshoppers in respect of Eu- ^b *λδγ. ερσο-*
nomus, ⁷ *επλ.weis*
κταρα νόμων. They sang unto the All-wise God a better song ^{ΕΛΛΗΝΑΣ. in-}
*and made him better melody by * wrought, then did Eun-* ^{initio.}
mus with all his skill and modulation. So let not the Dayes ^{The Greek in}
Harmony being but in such a Manner, being but by ^{alluding to}
wrought, exceede ours, who learne by the Book too; ^{the name of}
the word of God: yea and who haue the Law of God to ^{Eunomus,}
teach vs too, Th: undefiled Law of God, converting the ^{more elegane}
soule: The Testimony (yea & the Testament) of the Lord, ^{then the Eng-}
which ^{lish.}
13 ^{* Or, a self-}
which ^{accorded}
long.

a Cant. 4. 2.
like a flocks
in good or-
der.

b λόγ. προ-
 γρη. πρὸς
 ΕΛΛΗΝΑΣ. in
 initia

The Greek in
alluding to
the name of
Eunomus,
more elegant
than the Eng.
the

Or, a self-
recorded
song.

The Dayes Report

which is sure, & giveth wisdom vnto the simple: The Statutes of the Lord, which are right, and reioice the hart: The Commandement of the Lord which is pure, and giveth light vnto the eyes: The Iudgements of the Lord, which are true and righteous altogether. More to be desired are they then gold, yea then much fine gold: sweeter also then hony & the hony combe. Moreover [DL]eriam, over & above (that he is taught by the Booke of Nature, or, the Booke of the World) by them is thy servant taught: & in keeping of them there is great Reward.

Teach vs them, and teach vs by them, and by the other, O Lord God, which teachest man knowledge; Teach vs, O Lord, how to keepe them: keepe thou that great Reward for vs, which by Thy keeping of them thou hast purchased for vs, O Lord, our Strength, & our Redeemer.





THE DAYES REPORT OF GODS GLORY.

PSALM. 19. VERSE 2.

*One Day Telleth another, or, One Day telleth a word
vnto another, &c.*



In the first handling of these Part. 3.
words (Right Worshipfull and
all alike welbeloved in Christ Ie-
sus) I proposed to your godly
considerations 3. generall parts.
The first was, the *Meaning* of
the words: The second, the *Mā-*
ner of the Dayes speech: The
third, the *Matter*, or, the *Subiect* of their speech. About
the two first were spent the two first Sermons. Now
remaineth, that, by Gods gracious assistance and your
great good patience, the rest be taken vp by the *Mat-*
ter, or the *Subiect* of their speech.

The *Subiect* then, if we take it more properly, is that
which we falsely call the Subiect of Logick, even *Res*
Omnes, *All Things*. Which Logitians, like Sophisters,
mainetaine to bee the End of Logique. For then *Res*

The Dayes Report

Omnes, *All Things*, beareth with them no other meaning then *Res Aliqua*, *Some Things*. For so they expound their *Res Omnes*, to be *Rerum omnium conceptus qui primi conceptus, siue primæ notiones appellari solent*. And hee should be a mad fellow, that should take the conceipts or names of things to be *All things*, and so impiously collect, that more living things haue beene of mans making then of Gods: because in the second of *Genesis* man gaue the other living things their names, although *God* gaue them their formes, whence they had both to be, and to be named. And so it will proue in the end, that *Res Omnes*, *All things*, are not Logicks Subiect, no not any Thing at all is the Subiect thereof: vnlesse Logicke will bee content to take things in conceipt, or *Names* instead of things: as wont it is to be fed with Demonstrations, when as some other carieth away the Effects.

They must then leaue *Res Omnes*, *All things*, to be the Subiect of *One Dayes* speech vnto another, the Subiect of his Glory, who made *All things* out of *Nothing*, and by working on so barren a Subiect, gaue each Day as plentiful a Subiect to declare on, as all Things are.

And yet if we take the Subiect more improperly, for the *End*; it is but one thing, that is here the Subiect: even *The Glory of God*, that endlesse Ende wherefore all things are, and doe continue. This therefore is no *Adequate Subiect*; with which neither *All things*, nor *All Reports* can match in *Exequation*, much lesse can make any true *Exaggeratio* thereof, but only by a true

An.

Antiphrasis. This *Subiect* also (if we go no farther then *The Booke of the world, or, The Dayes Grammar,*) is the *Only Part, or Parts of Speech,* that the Day hath. As it were to teach vs, That all the parts of our Speech should bee so *declined* and *undeclined*, in respect of Good and Evill, That they should at no time swerue, or Decline from Gods Glory. This the Grammar of the Scripture telleth vs too; That whatsoever we doe wee should doe all to the Glory of GOD: And, That Our Speech should be so seasoned, as that it may Minister Grace vnto the Hearers.

And here first I admonish all, who vndertake any Matter or Subiect to speake, or to write of, especially the *Poets* and *Criticks* of these dayes, to learne here of the Dayes, what Matter to treat & to write of. Especially, wheras they are not ignorant, that *God hath created every man for his Glory, 1/a. 43. 7.* And therefore not to imploy his wit, or weare out his time otherwise. What a shame then is it for Christiā Poets to choose vnto themselves no better Subiects then they doe, the most of them? in so much that t'is a shame even to name those things whereof they write. A great scandall, Beloued, to Christianitie, and a fowle cie-sore to those that are without. happily (to make the best of it)

Quicquid agunt homines, votum, timor, ira, voluptas, Iuven. Satyr. 1.

Gaudia, discursus, nostri farrago libelli est.

But as for GOD and their Creatour, hee is as farre off from their Matter, as they are farre off from him: who notwithstanding, as *Theognis* saith, is to bee proposed to vs in our poetrie,

• Theogn. v. 3
 'Αλλ' αὖτις
 πρῶτον τ' ἔχ' ἑ
 ὕμνον, &c.

• Αὐτὸς μὲν πρῶτος τ' ἔχ' ὕμνον, ἵνα μὲν αὖτις, *First and Last, and betweene both.* And here I cannot but commend vnto you, and to your imitation *Saluste Du Bar- tus*, a Poet about the ordinary leuell of the world, for the choice of his subiect most rare and excellent, and such as is the Dayes Subiect here in my Text. Or else shall I rather commend vnto you our Prophet *David* here, who throughout this whole Booke of Psalmes maketh the praise and glory of G O D to be stis the sugar-burden of his song: the inscription of the

ספר
 תהלים

whole booke being, *The Deciphering of Gods Praises.* But where shall I find a Criticke, whom I may cōmend vnto you for the like? so like are they all vnto those, of whom it is said in the Psalm, 78. 33. *Their daies did he consume in vanity.* They wast their wits, & spend out their whole life time, many of the, in vaine toyes and trifles. A worthy Subiect surely to treat of, whether it ought to be *Vergil* or *Virgil*; *Carthaginienses*, or *Carthaginienses*; *Preimus*, or *Primus*; *Intellego*, or *Intelligo*: And in that verse of *Iuvenall* b;

• Satyr. 11.

Qui Lacedaemonium pitysmate lubricat orbem: whether it be to be read *pitysmate*, or *pygismate*, or *pitylismate*, or *pedemate*, or *poppismate*, or *pyreismate*, or *pitere-mate*. And a thousand suchlike phluaries, foolish & vnlearned questions, which engender strife, envie, raylings, backbitings, evill surmisings, vaine disputations, and which are unprofitable and vaine, as S. Paul^e speaketh: nothing concerning any man, much lesse a Christian mans life, & as ill befitting his Discourse. Vnlesse they thinke that G O D hath placed them here in this world

for

• 1. Tim 6. 4. 5
 2. Tim 23. Tit.
 3. 9.

for an end so vaine and frivolous; and not rather, with the Prophet David, *As long as they live to praise the Lord, & as long as they have any being to, sing praises unto our God: yea and alwaies to bee talking of his worship, his Glory, his Praise, and wonderous workes, Psalm. 145. 5.* This Glory of God to bee the Subiect of One Dayes Speech unto another, This Praise of his to be the price they all intend and contend for in all their conference, was every where pointed at in my former Sermons.

One Day telleth another. That which One Generation is said to tell another, yea and which all the workes of God are said to shew and to talke of in the 145. Psal. Where, v. 4. *One Generation shall praise thy workes unto another, and declare thy power. And v. 10, 11, 12. All thy workes praise Thee, O Lord &c. They shew the Glory of thy Kingdome, and talke of thy power.* And looke what the Heavens are here said to declare in the first verse of this Psalm, *The Heavens declare the Glory of God: and Psal. 97. 6. The Heavens haue declared his Righteousnes: & what the Firmament is here said to shew, (v. 1.) The Firmament sheweth his Handy worke: Of that also is it here to be vnderstood, that One Day Telleth another.*

So that, what for the infinitenesse of Gods Glory (for, who can expresse the noble acts of the Lord, or shew forth all his praise? Ps. 106. 2. And The Lord is great and can not worthily be praised. Ps. 96. 4. And, The glorious Name of God excelleth aboue all thanksgiving and praise. Nehe. 9. 5.) And what for the manifold workes of God (O Lord how manifold are thy works? Ps. 104. 24. evē as manifold as All Things are;) I find my selfe in a narrow streight,

* Τὸς 3, ὡς
 ποιεῖν ἐν ἐπὶ 3
 αὐτὸν ἀπὸ αὐτῶν
 7^{tes}. as Dionys.
 speaketh, de
 Divi. nom. c. 2
 p. Græc. 267.
 in fine.

* Vid. Clav. sup.
 Ioan. de Sac.
 Bosc. cap. 1 pag.
 34, 35, & 36.
 Edition, 4.

* Creatura lite-
 rarum instar
 per ordinem, &
 congruentia sua
 dominum opifi-
 cemq; suum sig-
 nificante & cla-
 mante. Athanas.
 contr. Gentil.
 fol. 216.

* Dividuntur
 Arabum Litere
 in Solares &
 Lunares.

whilst I have vndertaken vnto you more then I can
 performe. * For so it is, that in lesse the an houre, I must
 tell you (if I should tell you all) what every Day telleth
 vnto every Day, every Houre vnto every Houre, yea
 every τὸ νῦν, every Moment of time, vnto every Mo-
 ment. According to that which hath beene deliuered
 in the explicated *Meaning* of the words of my Text.
 And that were more, then to tell you the many & di-
 verse cōbinations * of each letter of all the Alphabets
 in the world, with each other letter: although wee
 should take the same letter as often in the same word,
 as it is possible. For more infinite are the *Things* the-
 selues, the * letters of the Alphabet of Gods Glory, (a-
 mong which *All Dayes* and *Nights* too, like so many
 * *Sunne* and * *Moone-Letters*, must haue place) the are
 all the *Letters* of all the *Words* of all the *Languages* in
 the world. *There is neither speech nor language where their*
voice is not heard. Nay there is not any letter of any
 language in the world, but maketh one of the wordes
 of Gods Glory, and many words may be made of it to
 that purpose. And well wee may recount vnto you
 some one word, or some of the words, which *One Day*
telleth another: but all the words we cannot, because
 we know not all the letters of this Alphabet. So that,
 when I labour to tell you every thing that *One Day*
telleth another, it fareth with me, as sometimes it did;
 when I thought to haue numbred a great flocke of
 foule, residing vpon a great River: whilst I began to
 tell a great troope that were risen, there rose vp still
 more and more, even in the telling of them mingling
 them.

themselves so thicke together, and flying so fast one after another; that, what with their fast flying, some one way, some another, every way a great cry, my memory and sight were so distracted, that my whole designe was broken of. For so, so many are the Dayes, so fast following one vpon the other, so diversly shewing forth Gods Glory, so full fraught with the messages thereof, so-abounding still more and more with matter of Gods Glory, even *Dum loquimur*, whilest we speake vnto you, and whilest they speake one vnto another: that it will be more then we shall be able to do in so short a time, to point at some two or three of those excellent Reports, whose wel appointed infinitenesse hath disappointed my farther, yea & well neere * infinite intendment.

First therefore of the Glory of God in Generall, and then of some excellent Particulars therof: both being the matter of the Dayes Report, and the Subiect one way or other of their Speech.

The Glory of God, is that most absolute paragon of perfection, whereby he is truely *ὑπερτελής & ἀποτέλει* & (as Damascen speaketh) *superperfect*, aboue, and before all perfection; That Divine Excellency whereby he is superexcellent, eminent, aboue al things, yea aboue Excellencie it selfe, or any name that is named, not in this world only, but also in that that is to come. Eph. 1. 21. That infinite Sea of Essence, as S.^b Basill and ^c Damascen call it. Which also Damascen ^d elsewhere tearmeth *ὑπέρστος* *ὑπέρστος θεότητα*, a Being beyond all Being, & a more then Divine Divinity. Againe, t'is cleped by ^e him

* *Qui enim pie infinita persequitur, & si non contingat alio quando, tamen proficiet procedendo Hil. de Trinit. lib. 2.*

^b *Adv. Eunom. lib. 1.*

^c *De Orb. fid. li. 1. cap. 12.*

^d *Adv. Imag. Oppug. Orat. 1.*

^e *Ibid. Orat. 3.*

pag 148.

[†]Ephes. i. 21. *ἡ ἀρχὴ τῆς δυνάμεως*, a Power aboue all power, as also speaketh the^f Apostle, *ὑπερ πάντων ἐξουσιῶν καὶ δυνάμεων*, farre aboue all power and Might. In a word, His Omnipotent, Infinite, and Eternall Being.

And this is proved by the enterchangeable putting of God himselfe, and of his Glory, for the same. As, Psal. 108. 5. *Set vp thy Selfe, (or, be Thou exalted) O God, aboue the Heavens, and thy Glory aboue all the Earth.* But most evidently by the answer God gaue to Moses, Exod. 33. Where when Moses desired to see Gods Glory: no, saith God, *Thou canst not see my face; for there shall no man see Me and live.* Where we are advertised, that, as to see Gods Glory is to see God himselfe, so his Glory can be

[‡]Damascen. ad
vers. imag. op.
pug. orat. 3

[‡]Among who
Athanafius, in
the place next
hereafter ci.

ted out of him
and Theophi-

lus Antioch.
who (lib. i. ad
Autolyc. c. i.)

saith of God,
ὁ θεὸς ὁ ὢν

ἀχώρητος

&c. where
ἀχώρητος

may as well
signifie Inse-

parable, as
Incomprehe-

sible.
^hDamasc. vbi
supra.

no more knowne, then can himselfe in his owne nature. This *ἡ τοῦ φυσικοῦ θεοῦ αὐτοῦ*, this naturall Glory of God, as others^x of the Fathers and the Schoolemen, so also Damascen well saw, and saw also, that the Naturality thereof maketh a maine difference betwixt the Glory of God, and of other things, of the Creatour & the creature, where he^h saith: *Μόνος ὁ θεὸς δόξασι καὶ ἐκ τῆς ἑαυτοῦ δόξης ἔχει τὴν δόξαν, ἀλλ' αὐτὸς ὢν πᾶσι θεὸς αἰῶνος, καὶ πάντες αὐτοῦ.* He only is truly Glorious, as not having his Glory from any other, (as with vs, they say, *Honor est in honorante*, & Epictetus, in the first chapter of his *Enchiridion*, reckoneth Glory to be *ἀμόρτον* in respect of vs,) but Himselfe being the cause and fountaine of all Glory and Goodnesse.

This maketh the difference betwixt Gods Glory & others to be as great, as is betwixt an everlasting fountaine and one drop issuing thereout: yea and as is betwixt the nature of God himselfe, and the natures of other things.

Now

Now then the Glory of God being in it selfe such,
as cannot perfectly either be described or descryed by
any man living, & such as none but the three persons
of holy ^e Trinity know what it is : (*He dwelling in the* ^e As Damasc.
Light that none can attaine unto. 1. Tim. 6. 16. And it (cap. 1. lib. 1.
being in it selfe so true which Zophar speaketh, Job. 11. orth. fid.) Ba-
7. *Canst thou by searching finde out God? Canst thou finde fil. (advers.
out th' Almighty to his perfectiō? And that too of Elihu, Eucem. lib. 1)
Job. 37. 23. The Almighty: we cannot finde him out.*) We Dionys. Areo-
may not think that the Glory of God is Totally, or In- pagit. &c doe
tegrally declared by the Heavens and the Firmament, maintaine.
or that *One Day telleth All This Glory unto another.* For
that were rather to deifie the Dayes, the Heavens, &
the Firmament, Then the *Deity* to be by them decla-
red to be *glorious*.

Therefore as *Moses* was permitted to see but parts,
and that the *backe parts* too, of Gods Glory: so there is
no creature, no not all the creatures in the world, that
can declare more then part or parts of Gods Glory.

This here the Prophet *David* intimateth vnto vs.
Who, when he had said, (*vers. 1.*) *The Heavens declare
the Glory of God.*, for as much as he meant not the
whole complete Glory of God, and for farther expli-
cation, hee afterwards insisteth on some particulars
therof, saying: *The Firmament sheweth his Handy worke.
One Day telleth a word unto another; And, One Night
Knowledge unto another, &c.*

So the holy Spirit of God abundantly in the Scrip-
tures speaking of Gods Glory, for our better apprehē-
sion thereof, and to apply himselfe to our capacities,
vseth

vseth to descend frō the Glory of God in Generall, or the naming thereof, to the setting forth & describing of it by some Particulars; such as are accounted among men (through the shallow reach of our vnderstanding and iudgement) equivalent Synonymaes with *Glory*.

So the Glory of God is in the Scriptures explicated and varied by the names of *Maiesty*, *Kingdome*, *Excellencie*, a *Glorious Name*, *Righteousnesse*, *Mercy*, *Truth*, *Greatnesse*, *Power*, *Praise*, *Beauty*, *Light*, & such like. Yea and sometimes too, by *Gay Apparell*, and *Excellent Attire*. For in such things also are mē wont to place *Glory*. Hence saith the Scripture, ^a *He hath put on Glorious Apparell*. And, ^b *He is become exceeding Glorious, hee is cloathed with Maiesty and Glory*. And ^c *He decked himselfe with Maiesty and Excellencie, and arayeth himselfe with Beauty and Glory*. And, ^d *Sing forth the Glory of his Name: make his Praise Glorious*. And, ^e *I will meditate of the Beauty of thy Glorious Maiesty*. And, ^f *Praise and Glory are before him: Power and Beauty are in his place*. And, as before yee heard, *They shew the Glory of thy Kingdome, and talke of thy Power*. And, as before also was alleaged, ^h *The heavens haue declared his Righteousnesse*. And, ⁱ *Behold the Lord our God hath shewed vs his glory & his Greatnesse*. And, ^k *The Greatnesse of thy Mercy reacheth vnto the heavens, and thy Truth vnto the Clouds*.

So is it still but by some excellent Particulars of Gods glory, that he giveth vs some taste of that whole; whose Halfe is more then the whole worldes glory:
yea,

^a Psal. 104. 2.

^b V. r.

^c Iob. 40. 5.

^d Psal. 66. 2.

^e Psal. 145. 5.

^f 1. Cor. 16. 27

^g Psal. 145. 11.

^h Psal. 97. 6

ⁱ Deut. 5. 24

^k Psal. 57. 11.

yea, whose least title is more, then all the highest Titles in the world can stile sufficiently. Were it possible for vs at once to comprehend, what ever thereof ever any Day or Night hath vttered: yet still might we say vnto God, like to that that the Queene of Saba said vnto Solomon. 1. King. 10. *The one halfe was not told vs. For thou hast more Glory, more Wisdome, and Prosperitie, then we haue heard by Report.* Yea, and yet so as hath beene said, to wit partly & particularly, is the Glory of God as many waies signified vnto Man, as any thing or creature is by the bountifullnesse of God any waies dignified. *Tanta hæc formarum varietas, atq; numerositas specierum in rebus conditis, quid nisi quidam sunt radij Deitatis, monstrantes quidem quia verè sit à quo sunt, non tamè Quid sit prorsus diffinientes? Itaq; de ipso vides, sed non ipsum;* saith S. Bernard, in his 31 Sermon vpon the Canticles. This so great varietie of Formes, and such a number of Species, or, speciall kindes of things created, what else are they but certaine rayes of the Deitie, shewing that he truely is, & that truely it is he from whom they are, yet not defining altogether what he is? so that of him we see much, yet he himselfe is not seene of vs. For the Glory of God, being of the same nature with Goodnes it selfe, hath so diffused it selfe, as that it hath made all things not onely glittering, but Glorious. Hence hee hath made euery thing beautifull in his time, Ecclesiast. 3. 11. yea and according to the Riches of his Glory, as the Apostle speaketh ^a, There is not any thing, but hath some Glory or other: even ^b That, wherein his highest perfectiõ doth consist. So 1. Cor. 15. There is a Glory of the

^a Ephes. 3. 16.

^b Hooker, l. 5.

le. 42.

Glory that God hath conferred on his Creatures.

See more thereof afterwards.

^c Damascen. v.
bi infra.

Non invidit
nobis invisi-
bilem naturam

suam Deus, ne
quis id possit ob-

tendere, aut se
ab hominibus

omnino demisit
incognitum Ve-

rum, ut predixi
creaturam ita

disposuit, ut etsi
ipse in sua natu-

ra videri non
possit, ex operi-

bis tamen possit
agnosci. Athan.

advers. Gentil.
fol. 216.

^d De orthod. fid.
lib. 1. cap. 1.

^e Ib. paulo post.
Homil. 30, de

divers. lect. E-
vangel.

^f Super Cantic.
serm. 31. where

he saith. Neq;
hoc luminare

magnum (solem
loquor istum quē

quotidie vides)
vidisti tamen a-

liquando sicut
est, sed tantum

sicut illuminat,
verbi causa aere

montem, parietē
&c.

Sunne, a Glory of the Moone, and a Glory of the Starres; So there is a Glory not only of the heavenly, but even of the earthly Bodies. According to the severall and different degrees of the divine similitude and perfection, which God vouchsafeth to communicate to all his creatures.

For although the Glory of God be in it selfe such as hath been said, or rather such as cannot be said what it is: yet so exceeding bountifully hath God dealt with vs, as that *ἐν ἀποκάλυψιν τοῦ θεοῦ ἡμεῖς ἐκ μαρτυρίας ἀποκάλυψιν*, ^c Hee hath not left vs altogether ignorant of his glory: But that by the Glory that we see caused by him in all things else, as it were by his backe parts, or, foot steps, we may so far judge of his invisible and inestimable great Glory, as is fit and expedient for vs to be informed therein, and as is agreeable to our capacities. *Καὶ τὸ ἐκ τῶν ὁρατῶν ἡμεῖς ἴσμεν τὴν ἀποκάλυψιν τοῦ θεοῦ*, saith Damascen. God hath manifested vnto vs the knowledge of himselfe, as farre forth as we were able to comprehend him. And, *ὁ θεὸς οὐκ ἐπέβλεψεν ἡμῶν γινώσκου, ἀλλὰ καὶ τὸ ἐκ τῶν ὁρατῶν ἡμεῖς ἴσμεν τὴν ἀποκάλυψιν τοῦ θεοῦ*. That which was expedient and profitable for vs to knowe, hee hath revealed; but hath concealed that, which we were not able to endure. So whilst wee cannot looked directly into the bright body of the Sun, for the dazeling lustre thereof: yet illustratos claritate illius montes videamus, as S. gregory ^f speaketh, and S. Bernard hath the like: we may with ease see how the Sunne shineth upon the hills. whilst we cannot see Gods glory and liue, such is the insuperable and insufferable force thereof: yet may we behold things inferiour vnto him (& so are all things) bebeamed with the brightnesse of his glory.

No

Not but that hee could haue made Them too, too hard for vs to looke vpon: (a taſt whereof wee haue in the ſhining face of *Moses*, as alſo in the ſurface of the brighteſt bodies.) But in his goodneſſe hee would not; That ſo hee might the more communicate his goodneſſe vnto man, by imparting ſo much the more, and more ready knowledge of the innumerable parts of that glory, which ſurpaſſeth knowledge.

Hence hath our good GOD provided vs of that Booke I told you of in the beginning, then rearm'd *The Booke of the World*: but now is it become *The Booke*

of GODS glory too. A Booke of golden ^a Similitudes of GODS glory, yea and a Book gloriously garniſhed with the Images therof. According as every thing approacheth more or leſſe to the higheſt perfection; Some bearing the very Image thereof: but every thing ſome way or other reſembling it, and bearing likeneſſe, if not liking therevnto. *Παράδειγμα τῆς ἰακωβίου*, ſaith *Damas-*
cen ^b.

And here we may obſerue, that which *Moller* hath well noted on my Text and the verſe aforegoing (*A-*
thanaſius alſo ſaying, ^c that *David* in this *Plaime* *αἰτία*
τῆς τοῦ λατρείας τῆς ἑλπίδος καὶ τῆς ἀπορίας, reprehendeth thoſe
that worſhip the creature aboue, or beſides (*ἑξ*, beſides) the
Creatour) we may, I ſay, obſerue, how vaine & fooliſh
their ſuperſtition is, who muſt needs forſooth haue I-
mages, to put them in mind of GOD (for that is their
Achilles for the defence of them) when as GOD hath
for the ſame purpoſe ſet before vs, and exhibited to
our view and due conſideration, the *Heavens* and the

^a *Hof. 12 10.*
It is reckoned
amongſt the
benefits, and
louing kind-
neſſes of God
towards his
people, that
in ſpeaking
vnto the be-
ſed Similitudes.
^b *De Orth. fid.*
lib. 1. cap. 19.
And Bonum Co-
mune Summum
ac veriffimum
Deus eſt. *Aug.*
Ep. 1. 3.
^c In *Fragmēt.*
Images be-
proued.

Firmament, the Day and the Night, yea and the whole state of things created; that by the ensignements of them, and by such goodly monuments, we should bee admonished of the Creatours most excellent glory, and most glorious Excellencie.

Where neither is there a *Nemāclator* waiting vnto vs. The names, the natures, the offices of all things; their hid properties, their proper vertues, their vertuous endowments are all discovered vnto vs, by the continuall Report that *One Day vnto another*, and every Day vnto vs, maketh of them. Every Day and Night, like so many Bedils, still attending vs for the same purpose, and to tell vs: *Such, and such are the badges, Such and such the traces of his glory: There's his Aternitie, There's his Power, There's his wisdom, There's his Goodnes, There's his Truth, There's his Iustice, There's his Providence, There's his Mercy to be seene.* And so alike of all the *Glorious attributes of God*; according as *Calvin^d and Zanchius^e* doe well agree, That *Speculum creaturarum patet facit singulas Dei virtutes*, The Booke, or Mirrour of the world, or of Gods Creatures, discloseth vnto vs all the proper Attributes of Gods Glory.

^d super Rom 1.
^e Compend. l. 1. co
primo de Deo. p.
22. & inde.

So that what ever of these it be that they shall pretend to be put in minde of by their Images: they are more, and better put in minde of thē by all the works & creatures of God. Yea τὸ γνωστὸν διὰ τῶν κτισμάτων, (Rom. 1.) That which may be knowne, or, That which is lawfull and expedient to be knowne concerning God, is manifest in them. For the invisible things of him are seene by the Creation of the world, they being considered, or, understood by his workes.

^a Ἄν' αὐτῶν
τῶν κτισμάτων
περὶ lib. de
Mundo.

workes. By his workes. And so by Similitudes & Images of Gods owne making, Gods own warranting, Gods owne appointing for that purpose : for which they would haue pictures and Images of mans making to serue, yea and of mans maintaining too, against the expresse prohibition of God himselfe.

Vnlesse they will fly to that miserable shift & base trick of begging the question in Logique, to haue the felling downe of the *Second Commandement* hand-smooth to be granted them: A thing as much as any thing else to be stood on by vs, till such time as they shall haue proved their Church to be of that nature of freehold. For otherwise, they fall vpon the dint of that *Commandement* so much the more by their Images, because they say they haue them to put them in minde of God. For the having of other things enough besides, to doe that, is a reason, why we should not make Images for that purpose. For to transgresse Gods *Commandement* lightly and needlessly, is not a lighter sinne, then to doe it vpon some kinde of Necessitie.

And that we haue other things enough besides to put vs in minde of God, this 19. Psalm is sufficient to proue vnto vs. In the last verse whereof, wee haue *The Redemption* of the world, chiefly to remember vs of God, & of his glory. In the verses going before that, vnto the sixt verse, we haue the *Statutes and Commandements* of God, doing the same also: in that they ^a convert the soule, ^a giue wisdom vnto the simple, ^b reioice ^b the heart, ^b giue light vnto the eyes; and by them is Gods

^a Vers. 7. 7

^b Vers. 8.

servant taught. And that *Commandement* it selfe, which forbiddeth Images, as also foure other of the first, together with the *Preface*, make such often mention of God, and of *the Lord*, as if God had thereby purposely anticipated that Reason of the Papists, heretofore of the heathen; by telling them, that that so often mentioning of his name, and those his *Commandements* so pure, so sure, and so sweet (as here the Prophet *David* calleth them) must needs put them still in minde of God, if they regarded those his *Cōmandements*, but so much as to remember them.

Thirdly, we haue all *The workes of God whatsoeuer*, *Quicquid agit*: Which *Genebrard* too vnderstandeth by the *Iudgements of the Lord*, in the 9. verse: but must needs be included within that, which is in this second verse, *One Day telleth another*.

Fourthly and lastly, we haue all those *Resemblances* ^{a 1. Cor. 15. 28} *of the Creatour*, wherewith God, that is ^a *all in all*, deigneth to dignifie all and every of his *Creatures*.

Which is reason sufficient, why wee should not make any graven *Image*, or the likenesse of any thing to put vs in minde of God: especially those being vnto vs such bad Remembrancers of God, when they so ill resemble him: (*The godhead being not like unto gold, or silver, or stone graven by art and the invention of man*, as *S. Paul* said, in the seauenteenth of the ^b *Acts*.) And whereas otherwise we haue even all the *Workes & Creatures* of God, better Remembrancers of God; in as much as they are all better resemblers of his glory. There being not one of them all, but (as before was begun to be

^b *Verf. 29.*

be declared) some way or other doth resemble him.

Omnis Creatura representat eū qui est Trinitas, saith
Bonaventure, every Creature resembleth, yea, representeth
God. And, Sapientia suam similitudinem diffundit usq̃
ad ultima rerum, saith Thomas d. Aquinas. God, who is
wisedome it selfe, diffuseth the similitude of himselfe even
to the lowest, the least, and last of all things. And, as Zan-
chius c saith, Nulla quidem res est, quæ non aliquam cum
Deo similitudinem habeat: quia omnis effectus similitu-
dinem aliquam habeat cum sua causa necesse est. Ita fit ut
nihil sit in mundo, in quo non aliquod Dei, divinæq̃ boni-
tatis vestigium impressum conspiciatur. There is no one
thing, but is somewhat like unto God: for that every Effect
must needs be somewhat like his Cause. Hence it is, that
there is nothing in the world, in which appeareth not some
print of Gods beautifull footing, and some impression of his
goodnesse. And f another saith, Dei Essentia omnium ali-
orum ab ipso similitudinem continet. And, g Propria uni-
us cuiusq̃ natura consistit, prout aliquo modo divinæ perfe-
ctionis est particeps. The Essence of God containeth the Si-
militude of all things els. And, The proper nature of every
thing consisteth in some way participating the divine per-
fection. And againe, h Nihil est in ullo effectū, quin excel-
lentius in prima causa inveniatur: There is nothing in a-
ny Effect, which is not to be found after a more excellent
manner in the first Cause of all, that is, in God: who as the
i Schoolemen well maintaine, Rerum omnium perfe-
ctiones supereminenter in se complectitur, In a sort more
then eminent compriseth the perfections of all sortes of
things;

^c Tom. 1. pag.

44. Col. 2.

^d Sum. part. 1.

quæst. 9. art. 1.

^a De Operib.

Dei part. 3. li. 3.

cap. 1.

^f Hier. Savona.

rol. de triumph.

Crucis. l. 1. c. 10.

^g Ibid.

^h Lib. 2. cap. 4.

ⁱ Chichouens

in comment. in

4. cap. lib. 1.

Damasceus. de

fid. Orthodox. et

Tho. Aquin.

summ. part. 1.

---δρὲν παντὶ

^k Olymp. Od. i. *Kopupa's ἀστὴρ ἐν παντί*, Cropping the top of every ver-
^{*} Of whom *tues flower*: to apply that of ^k Pindarus more rightly vn-
was said that of Pindarus. to the worlds Creatour, in as much as he is a higher
^a Whereof king then ^{*} Hiero.
see, Damascen. And herevpon haue the Schoolemen built their
Orthod. fid. li i. twofold ^a Diuinity, (or, Theology) *Affirmatiue* & *Ne-*
cap. 4. & com- *gatiue*. By the former whereof, they attribute the per-
mentator. *ibid.* fection of every thing vnto God: Againe by the latter,
^c Dionysium *de Myst. Theol.* which is the *Negative*, they in some sort thwart and
cap. 1, 3, 4, & 5. *& Carolus Bo-* crosse the *Affirmatiue*, shewing some obliquity there-
willum, *de Ni-* in; But so as *Anaximander Milesius*, shewing the ob-
bilo, cap. ii. liquity of the Zodiack, is therefore said ^b *Rerum fores*
^b By C. Plini- *aperuisse*. For certainly this *Negative Diuinity* (which
us lib. 2. cap. 8. else is called *Divine Ignorance*) openeth yet wider
^c Lib. i. Orth. vnto vs the knowledge of Gods glory by his works. All
fid. cap. 4. And whose perfection, though by *Divine Assertion* it be-
Dionys. (*de cel.* longeth vnto God: yet is he by the *Negative Diuinity*
hierarch. cap. 2) none of all their perfections, no not the perfectest of
saith: *Excedit illa Divina Ma-* them all. *Οὐδὲν γὰρ τὸ ὄντος ἐστὶν. ἐκ ὧν οὐδὲν, ἀλλ' ὧς ὑπὲρ πάντων*
iestas *substantiam* *transcendit: Nul-* *τὰ ὄντα, καὶ ὑπὲρ αὐτὸν τὸ εἶναι ὢν*, saith ^c *Damascen.* God is not
la hanc expri- *anything at all: not because he is not at all, but because he*
mit lux, *omnisq;* *is above all, even such a Transcendent, whose being is a-*
sermo, *omnis* *boue all being, according to that which formerly hath*
^a *abq;* *ulla com-* beene declared. Hence too, the *Negative Theologie* is
paratione, *illius* by them and by the Fathers reckoned the ^d truest and
similitudine in- *ferior est.* ^e *cap.* *primus de div.* although he affirme, *Deum omnia esse quæ sunt, rerumq;* *omnium* *et omnibus posse nuncu-*
pari: quod nihil sit in rerum natura (subsistens, quod non habeat a quod summa divinitatis vestigi-
um, unde illius nomen Deo possit ritè & piè accommodari: yet he saith also: Deum nihil esse eo-
rum quæ sunt: quod supra omnia est, & omnia e. uperat: proinde nomen omne recusar, quia tran-
scendit universa quæ nominari possunt. ^d By *Damascen* (*vbi supra*) and his Commentator:
by *Dionysius* (*de celest. hier. cap. 2. & in lib. de Myst. Theolog. p. 336*) by *Carolus Borillius* (*de Ni-*
bilo cap. ii. iuxta finem) and by others: *Naxianzen*, *Cyprian*, &c.

the surest; Excellent and Superexcellent Negations, taken from things visible and within our reach, most fitly, truly, and illustriously bowing and rebounding to the praise of Gods perfection, and raising in our view the sparkles, and the spangles of his Glory; The Glory of the Creatour being declared by his surmounting his Creatures in the fairest of their Glory, and at the highest pitch of their perfection: they, with their then going downe, lifting vp the ballance of Gods praise for perfect Beautie and Glory.

Deus per Abnegationem multiformiter in Scripturis describitur & nominatur. Barth. de Rerum proprietat. l. 1. c. 5.

* Of Mouing, or Motion in God: see Damasc. de Orth.

fid. lib. 1. c. 10. 21, & 4. And his Commentator. And Th.

Aquin. Sum. part. 1. quest. 9. artic. 1.

et ipse solus sed Possellius.

et ipse solus sed Possellius.

et ipse solus sed Possellius.

et ipse solus sed Possellius.

et ipse solus sed Possellius.

To instance in the Day. Καὶ ὁ αὐτὸς ὁ ἡμεῖς πολλὰ καὶ ἄλλα. Faith Clemens Alexandrinus, by occasion of the words of my Text: *The Lord himselfe is many times called Day.* And in another place (ερωμ. λόγ. ἐκλφ) he giueth a reason why the word, or, Sonne of God is called Day, saying: ἡμεῖς καὶ ὁ αὐτὸς ὁ ἡμεῖς καὶ ὁ αὐτὸς ὁ ἡμεῖς. Hee is the Word that giueth light vnto things hidden and in obscuritie, & by whome every creature was brought vnto light and being. and so is he called Day. And tis a good rule of Dionysius, (de Divin. Nom. cap. 10.) yeelding also another reason hereof: καὶ τοὶ καὶ χρόνος, καὶ ἡμεῖς, καὶ καὶ αἰὼν. God is, so to be called Time, and Day, and Eternitie, and such like, as is agreeable and befitting vnto God, as not being mutable or moueable with any motion, and in his continuall* working abiding alwaies in himselfe the selfesame, and as being the Cause and Author of Dayes, of Time, and of Eternitie. For which cause, (saith Dionysius

sius immediatly before) as also for that he is indeed the Time and Eternitie of all things (in regard of the puritie of their perfection) and because of his being before all Dayes, all Time, and all Eternitie: God is in the seavēth of Daniel called, the Ancient of Dayes. The Ancient of Dayes]

^b Vide Iunium.

^c Figura hac fieri debet aut or-

nandē rei causa

que pulchra est,

aut vitandē,

que turpis est.

^d Serm. 2.

^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

And herein appeareth greatly the Glory of God; The Day it selfe being so full of Beautie and Perfection. Which as heretofore ^d it hath beene shewed, so hath it alwaies been acknowledged by man. This was not very obscurely intimated by Iob, who (Iob. 42. 14.) called the first of those three faire daughters of his, le-

^e Ita vulg. Edit.

ita Lebrus in O-

nomastico, in

verbo Diem.

^f Serm. 2.

^g Serm. 2.

mimah, that is, Day ^e: it may be too,

--- *quarum que longè pulcherrima.* Neither was it vnacknowledged by the Heathen; that which was collected by them, as otherwise, so also by that goodly order, heretofore ^f specified, of the Day and Night continually succeeding one the other. Hence, for their Beautie and Comeliness, have they also likened the rather vnto women then to men. As appeareth by the propounding & expounding too of that Riddle in the life of Aesop, where it is said: *ἡμέρα ἢ νύξ, αἰ δὲ συναι- νει, αἰ δὲ ἀλλὰ αἰ μὴ λαί δέχον.* The Day and Night two women, enterchangeably succeeding one another.

And yet for all this, That the Day is so Faire & Beautiful in the eies of the whole world: hee that made the whole world must needs be fairer. And that so infinitely beyond comparison: as that the Day it selfe is no

Day

Day, but Night, in this respect: yea and that God himselfe is no Day, but infinitely aboue all Dayes, perfecti-
ons, and therefore a more excellent kinde of Day. As
also what ever else it bee, that the Day or any other of
Gods creatures declareth to be in God, it declareth it
to be in him after a more excellent maner.

Psal. 89. 30. *His seed also will I make to endure for euer,
and his throne as the Dayes of heaven. Where the Dayes
resemblance of Eternity, argueth the true Eternity of
God; yet so, as that he is not so, but more then so Eter-
nall. Non eius aternitatis est hic Mundus, cuius aternita-
tis est Deus: Mundum quippe fecit Deus, & sic cum ipsa
creatura quam Deus fecit, tempora esse ceperunt. Et ideo
dicuntur tempora aeterna, non tamen sic sunt aeterna tem-
pora quomodo aeternus est Deus: quia Deus est ante tempo-
ra, quia fabricator est temporū, saith S. Austin in his first
booke against the Manichees, the second Chapt. And
hee seemeth to haue taken it out of Dionysius in the
place cited; where * the same in Greeke is to be found.
the English of both is this: This world is not of the same
Eternity with God. For God made the world, & Time took
his beginning with that which God created in the begin-
ning. And therefore though time may in some sort be saide
to be Eternal: yet is it not so Eternall, as is God: for that God
is before all Time, in as much as he is the maker thereof.
And vpon the 9. Psalme saith S. Austin, Quid est secu-
lum seculi, nisi cuius effigiem tanquam vmbra habet hoc
seculum? Vicissitudine enim temporum sibi succedentium,
&c: eternitatis quaedam imitatio est. What is [world with-
out end] saith he, but that which this world hath some sha-*

* Where hee
saith: *ὅτι τὸ
καρπὸν ἐκ αἰ-
ωνῶς σωμαί-
δια θεῷ τὸ
ὡς αἰὼν, &
ὁμοῦ τὸ αἰὼ-
νιὰ λελόμενα.*
(where, *σω-
μαίδια* coater-
na, perionius re-
dreth, *eiusdem
eternitatis*) &
a little after,
*τὸ θεόν, καὶ ὡς
αἰὼνα, καὶ ὡς
χρόνον ὑμῶν,
ὡς χρόνον πα-
λός καὶ αἰὼν
αἰωνός, &c.*

dow, or resemblance of? For in the continuall vicissitude of times succeeding one the other, there is a certaine Imitation of Eternity. And that it is another manner of Eternity which is in God, then that which is in the Dayes, the World, or Times of the World; and that this Eternity is but a counterfeit, and indeed none at all, in respect of that: is manifest by *Eternall Duration*: in which (as it is in the *Additions* on the 89. Psalme) *Omnes Dies sunt simul, nec sibi invicem succedunt*. All Dayes are at once, & doe not one succeed the other; as they doe with vs here in this world. And therefore no marveile, if with God One Day (as S. Peter^a saith) be as a thousand yeeres, and a thousand yeeres as one Day; with whom all Dayes and times are all together and all alike present. And therefore he only truely hath Eternity.

* And, as Seneca hath of *Dies Aeternus*; (epist. 102. iuxta finem) *Aequaliter splendens omne Caeli latus, Dies & Nox, aeris infiniti vices sunt.*
^a 2. Pet. 3. 8.
 & vid. Eccl. 18 10.

And as it is of the Eternity of the Dayes; so is it of all other the Dayes Resemblances of their makers Glory. Among the rest, the *Light* of the Day, is no light argument, how that God is infinitely a purer kinde of Light, and as farre surpasseth the *Day-Lights* absolute perfection: perfection? yea rather imperfectiō, if wee compare it with the superperfectnesse of the Creatour.

This, & this vse of setting forth Gods Glory, by truely extenuating the *Day* and *Lights* perfection in their highest elevation, is pointed out vnto vs in the 7. of ^a Sap 7. 29. 30 ^b *Wisdom*: where it is said of the Wisdome of God: *Shee is more beautifull then the sunne, and is aboue all the order of the starres, and the Light (or, the Day, as God called the Light*

Light ^c *Day*: *Is not to be compared unto her. For Night* ^e *Gen. 1. 5.*
commeth upon it, but wickednesse cannot overcome wise-
dome. The Day-Light, for all his rare perfection, yet
must needs endure his darke opposite, the Night, his
obscurest adversary, to come over it, yea and for the
time to overcome it; But the Light of Gods wisdom
hath no enemy (no not the ^a *Prince or* ^b *power of Dark-*
nesse) able to overcome it, no nor to come over it. ^a *Eph 6. 12.*
And therefore the brightest Day-Light is indeede no ^b *Luk. 22. 53.*
Day nor Light, but Night and Darknesse it selfe, in com-
parison of God him selfe; To whom Darknes & Light
are both alike (Psal. 139. 11.) Who is the True ^c *Light,* ^e *Ioh. 1. 9.*
the Everlasting ^d *Light,* ^d *Wisd. 7. 26.*
the Light of ^e *Life, the* ^e *Isai. 60. 19.*
Light in which is no ^f *Darknesse, the Light which hath no*
Entercourse, or Fellowship with ^g *Darknesse, The Light*
that caused the Light to shine out of ^h *Darknes, the Light*
that shineth in the ⁱ *Darknes.* ^{20.} ^e *Ioh. 8. 12.*
^f *1. Ioh. 1. 5.*
^g *2. Cor. 6. 14.*
^h *2. Cor. 4. 6.*
ⁱ *Ioh. 1. 5.*
^{*} *Seneca, ubi*
^{supra.}

Quid tibi videbitur Divina Lux, cum illam suo loco
*videris? * Thou that so much admirest the Light of this*
world, what then, thinkest thou, wilt thou thinke of that
Light of God in Heaven, when thou shalt see it There in his
Brightest Glory: or, shalt there See God As He Is, as S. Iohn
speaketh. (1. Ioh. 3. 2.) In Thy Light shall we see Light,
saith he: (Psal. 56. 9.) God send vs that Light of Hea-
ven.

Now here to declare the *Glory of God*, but so as vn-
to the *World* it is declared; we had need summon to-
gether *All Things* with their *Perfections*. But because
the summons would so be longer in sending forth, the
I may be in speaking vnto you at this time : we will

now content our selues with those and their perfecti-
ons, who are present already; and therefore need not
to be warned to make their appearance, but that their
appearance be in their owne likenesse; such as their
Creatour hath allowed and allotted them, in making
them after His owne likenes: And they are, *The Dayes*
here in my Text, with their *Perfections*; And you, *Men*,
* 1. Thess 5. 5. *Fathers, & Brethren*, who are all the children of the ^k Day,
with all your *Excellencies*.

Ἡ μὲν ἀρετὴ, πλείωσις τις ἐστίν, saith *Aristotle*, in his 7th
booke of Physicks, and the 4. Chapter; *The proper ver-*
tue of a thing is his perfection. And the *Vertue* of each
thing is, to doe that passingly well, for which by the
maker thereof it was ordeined and appointed. So the
Vertue of all the Workes of God is to serue excellent-
ly well to that purpose, to which God hath deseigned
them. That they may do (as *Elihu* ¹ speaketh) *what soever*
* Job 37. 12. *he commandeth them vpon the whole world.*

This is otherwise tearmed their *Beauty*, their *Ratio-*
nall, or *Intellectuall Fairenesse*. So saith *Simon de* ^a *Cassia*
* Lib. 4. cap. 1. *very excellently: Quam pulchritudinem qualibet creatu-*
ra singulatim atq; coniunctim habere potest in ordine v-
niversi, quàm ut id agat quod sibi preceptum atq; imposi-
tum est, & illum obtineat finem ad quem ordinata est? &c.
What other Beauty or Comlinesse, in a so wel ordered world,
ether iointly or severally can Gods creatures haue, Then to
doe that which is inioyned & commaunded them, & to at-
taine and retaine still that end, whereunto they were or-
deined?

So is every Tree at his fairest, whē it bringeth forth
such

such fruit, as the first and Naturating Nature hath naturally ingrafted in it, according to his kinde. So there is no greater fairenesse of the Eie, then sight: of the Eare, then hearing: of the Nose, then sinelling: These being the Ends wherevnto nature hath advanced the. So the *Dayes* are then at their fairest, when they serue mans turne to worke & labour in. For herevnto hath God ordeined them: according to that, ^b *Man goeth forth to his worke, and to his labour vntill the evening:* ^c *Ioh. 11. 9.* And, ^c *Are there not twelue houres of the Day?* And, ^d *Sufficient for the Day is the travaile therof.* ^d *Mat. 6. 34.* *Instigat q̄ animos opera ad maiora calentes, Exacuens varijs mortalia pectora curis;* as S. ^e *Hilary* saith of the *Day*. * And then too are the *Dayes* in their perfectiō, when by their Light somnesse they not only further mens actions, but set forth also all visible perfections; so farre forth, as that God called the *Light* ^f *Day*. The *Light*, which ^g *Damasce* calleth *καλλωπισμὸν καὶ κοσμήσιν πλάσας τὸ ὁρατὸν κόσμον, &c:* The Beauty and ornament of all things visible. And yet, God called the *Light Day*; yea and S. ^h *Hilary* saith as much of the *Day*:

--*Dies varia rerum discriminat ora,*

Et dat cuiq; suum disiectā nocte colorem, &c. So that it is one of the *Dayes* as well as of the *Lights* perfecti-
ons, to make the Beauty of other things appeare.

This, and all this, maketh the *Nature* of the *Day* to be so hard a thing for vs to define: A thing attempted indeede by many; yet never (for ought I know) attrai-
ned vnto by any. And no marveile. For if the true dif-
ferences of all things be of so hard enquire, as that

that

^b *Psal. 104. 23.*

^c *Ioh. 11. 9.*

^d *Mat. 6. 34.*

^e *Vbi infra.*

vid. etiam The.

odoret. de Diis

& Angel. circa

initium.

^f *Sol aut ori-*

ens diem promit

ad laborem, aut

occidens noctem

superinducit ad

requiem. La-

stant. de Ira

Dei. cap. 13.

^g *Gen 1. 5.*

^h *Orthod. fid.*

lib. 2. cap. 7.

ⁱ *Carm. in Ge-*

nesim. & looke

backe vpo the

reason given

by Clem. Alex.

why Christ

is called Day.

* *Laurentius
Valla, Francis-
cus Vallesius,
&c.
Lib. 1. p. 237.*

that difference, whereof wee thinke our selues most sure, hath suffered some doubt : (good * Philosophers maintaining other creatures besides man to be *reasonable*, and S. Basil defending against *a Eunomius*, the nature of the Earth to be vnknowne) what then may we thinke of the true difference of so pure a creature as the *Light*, or the *Day*?

And this againe argueth, how much more his own nature and perfection is beyond our reach, who hath made the *Day* and the *Light* such, as surmounteth the height of humane wit and vnderstanding.

Nor is it the *Light* visible onely, which the *Day* according to his beautie and perfection vttereth. *Dicitur namq; tempus facere id quod fit in tempore*; saith *Dionysius Carthusianus* on my Text. *The Time or the Day is said to doe that, which is done in Time, or in the Day.*

^b As, proverb. 27. 1. thou knowest not what a Day may bring forth.

Hereof are exāples in Scripture ^b; & herehence is that Inscription of the Booke of *Chronicles*, Latined *Verba Dierum*. And, *Cum Doctorem officio tam probe fungantur dies ac noctes*, as *Calvin* saith on my Text: *The Days and Nights being vnto vs such good Teachers and Instructors*: Therefore tis the *Light of knowledge* also which the *Day* vttereth: knowledge of God by all his workes. All his workes, whether of *Creation*, *Conseruation*, *Iudgement*, *Grace*, or whatsoever they be: even as many as he would haue knowne vnto man. For *hee worketh great things which we knowe not*, *Iob. 37. 5.* And *Psal. 77. 19. his footsteps are not knowne.* And, *Ecclesiast. 16. 21. The most part of his workes are hid.*

And yet how infinite are those workes of God, which

which are made knowne vnto man, & that by meanes of the *Dayes* revealing and relating the same one vnto another. That which God hath also ordained the *Dayes* for, to be mens instructers and informers, by their comparing the events of one Day, with the accidents of another; according to that *Psal. 89. 12.* Teach vs so to number our *Dayes*, that wee may apply our hearts vnto wisdom. And *Psal. 78. 5.* I haue considered the *Dayes* of old: and the yeares that are past. And *Hag. 2. 16, 19.* Consider in your minds from this Day, & afore &c. And, *Deut. 4.* at the 32. verse, Inquire now of the *Dayes* that are past, which were before thee, since the Day that God created man vpon the earth; and aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.

These, and all other the *Dayes* beautifull vertues & perfections (of which there are more in my former discourses to bee seene) how still they are preserued, how at this Day, and from time to time continually, they are retained and maintained by them, is by the Prophet *David* witnessed, where he saith: *They continue this Day according to thine ordinance: for all things serue thee.* And, *Psal. 104. 19.* He appointed the *Moone* for certaine seasons: and the *Sunne* knoweth his going downe. *Numquid vlla in ipso est Sole prevaricatio? &c.* (saith *S. Ambrose* vpon the 18. *Psalme*) *Sol diem illuminat, tempora statuta custodiens &c. manet ipsa immutabilis demutatio, & conversio vertere ordinem suum nescit, vna omnium obedientia, &c.* Is there any prevarication in the

Psal. 119. 91.
Lamed. 3.

*Sun: it never fayleth to enlighten the Day, keeping his appointed times: and both Sun and Day, and all, are in their enterchangeablenesse vncchangeable: They keepe their turnes without turning out of order, and hold on their conversions, without being inverted or perverted: They all performe one uniforme obedience. And, S. Chrysostome on the first chap. to the Romanes, saith: *οὐκ ἔστιν ἡμετέρας ὁμοιότητος ἡμετέρας ἀντιθέσεως ἡμετέρας* ; Have yee not seene the goodly orders of the Day, and of the Night, how they abide the same continually? And, Ecclesiastic. 16. 27. They (The Day and the Night) cease not from their offices*.*

* Et vide Bern. in serm. de St. Andrea. fol. 134. ubi ita ait: *Dole igitur quia creatorum offendisti, cuius legem coelestia & terrestria prae se habent indefessa statio ne conservant, &c.*

2 In my second Sermon, b The Earle of Salisbury, in his Answer to certaine scandalous papers, pag. 3.

Which had it not heretofore sufficiently been produced, or were it any waies to be doubted of: yet Dayly Experience (*Qua nunc pro Domino, which now speaketh in the Dayes owne case*) maketh it a case more then evident. For behold one perfection of the Day instead of all: even that last before mentioned, of incessantly enlightning mans heart and vnderstanding, with the knowledge of God by all his workes. Which because they are infinite, wee must insift in some particulars; in which God, as in his meanes, is especially seene of vs: to wit, in those great workes of deliuerances, and defences, which he provideth for whole Nations, and people against publike and private practises: as a great Statesman of our times, though Temporall, yet Spiritually hath written.

Pertinent herevnto are all the wondrous works of God, which he wrought for and amongst his people of Israell. In respect whereof, not only were those things spoken, *His name is Great in Israel, Hee hath done*

Great

Great Things for vs, He hath not dealt so with any Nation, and the like, but vndoubtedly these wordes also of my Text haue by the Prophet David beene deliuered. Nor so onely: but they haue beene penned also by the Tounge of that Ready Writer, in regard of All Gods powerfull workes, All his Mercies and Iudgements, shewed towards, or among Iewes, or Gentiles, even All People and Nations of the world; whether in their Exaltation, or Depression: according to that which heretofore, in the first Exposition of my Text, hath beene declared. Here whole People and Nations, yea All People and Nations ioyning with the Iewes in that same Infancie related & dilated, Ezech. 16. thereout to make perfect the praise of Gods Glory; who giueth to Every Nation, and to All People, Their Multiplying, Increasing, waxing Great, Rich Clothing, Excellent Ornaments, The word of Life (v. 6) The Overspreading of his Loue (v. 8. *) To be His, and His * Vid. Cant. 2. 4. Anointed: to Prosper into a Kingdome, To be Renowned for Beautie: Beautie, made Perfect through His Comelines, which He putteth upon them, (v. 14.)

See then, Beloved, whether the Dayes beautie and perfection in revealing and relating vnto vs such Beauty & Comelinesse of such works of God, be e're a whit abated or diminished: nay whether it be not rather more and more exquisitely polished and refined.

And for this purpose I will resume that, Deut. 4. 32. Inquire now of the Dayes that are past, which before thee, &c. Inquire, Beloued: were there ever greater deliuerances of any Nation and people, then haue beene of ours in these late Dayes? every Day as it were striving

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with other, (*ajadú d' éps n' de Becl'arvois, a happy strife for England*) which of them should be the conveyer vnto vs of the gladdest tidings of our greatest deliverance.

^a 1. Pet. 2. 9.

By the late Queenes Dayes of famous memory, how diversly were the *Dayes* diapred with *Gods* admirable Workes, in protecting this our country & people? Her selfe, (and the whole Realme by her safety) before shee began to reigne, strangely preserved, and shee reserved by *God* to be our Queene, and to bring the people of this land out of darke ignoraunce & superstition into his *marvellous* ^a *light*. Afterwards reigning, how often and admirably was she, & the whole Realme delivered from the raging of their enemies? No sooner a Rebellion, then easily repressed. No traiterous designe, but opportunely discovered, ether by the parties own confessiō, or otherwise, after a strange sort. No conspiracie, by diuine association and witchery so strongly compacted, which by the diuine prudence and providence was not by and by confronted and confounded. No invasion so mightily addressed, which by the powerfull goodnes of the Almighty was not soone countermaunded; and the authors thereof mightily distressed, danted, & endangered by weake ^{*} meanes. No Plague so contagious and general, which by the mercifulnesse of *God* hath not quickly & wonderfully ceased. No dearth so direfull, which ere long by the mercifull hand of *God* hath not beene ealed. No rumour of warre; which was not still from time to time, and in short time, stilled and appeased.

* Witnes the Spaniards great Armada in the yere 1588.

Last of all, The Day of her death, which aforetime had

had beene deemed dreadfull to the whole land, was, by the extraordinary worke of Gods wisdome, so converted into a ioyfull *catastrophe*, as that that very Day yeelded vs vnspeakeable matter of magnifying the great Goodnesse, & loving kindnes of our God. Who against that Day had provided vs of a religious, a gracious, and a learned king: & one, as not without royal all issue, to take away that former feare: so not then to learne, or vnaccustomed to sway a scepter. Him, I say, had God provided vs, yea & preserved also aforehand for vs: that, for the farther good and preservation of this kingdome, he with his rightfull title shoulde succede the last Queene therein: and that so peaceably, as that not so much as one sword should bee drawne, no nor one Word vttered or muttered against him; And as he succeeded thus peaceably, so he should be euen a *Salomon* for peace, making vs at peace withall the world: and at peace too within our selues, by the happy *union* of both these kingdomes; God by meanes of him making Great Brittain *as a bittie, that is at v-* ^{b Psal. 122. 3.} *nity in it selfe: and making peace within her walles, and plentioufnesse within her a palaces.* ^{a Psal. 122. 7.}

But since the time of his Maiesties reigne, a time as yet of small spaciousnes, (God adde thereto the length of many Dayes and yeeres) how mightily God hath preserved him, and in him this whole Iland, is fresh enough in your memories. You cannot yet forget, vnlesse yee too much forget God, the deliverance from the treason of *Watson*, & the rest: The deliverance of vs all from that great Plague, and ceasing it, wherewith in

The 5. Day of
November,
1605.

b Ier. 17. 1. &
Job. 19. 24.

* Lucan. lib. 2.

* Lucan. lib. 7.

* Virg. Æncid.
lib. 6.

Civitas autem
cum tollitur, de-
letur, extingui-
tur, simile est
quodammodo,

ut magnis par-
va conferamus,
ac si omnis hic
mundus intere-
at ac concidat.
Aug. li. 22. c. 6.
Civit. ex Cice-
rone, de Repub.
lib. 3.

the beginning of his Maiesties reigne God for a short
time chastised vs. Or, if ye might forget these so quick-
ly; yet shall not that late most hideous & horrible in-
tended *Massacre* by gunpowder, the 5. Day of *Novem-*
ber last, shall not that, I say, continue for ever in our
memories, as if it had beene there *written and engrave*
with a pen of yron, and with the point of a diamond for e-
ver? That so that 5. Day of *November* may still reme-
ber vs of the *Mercy* and *Iudgement* of the *Lord* in that
Massacre. *Mercy*, in that it was but *inteded*: *Iudgement*, in
that it might, & was neere to haue beene *perfourmed*.
Which what do we say, that it was *inteded*? In which
the match and powder were almost already tended
which should haue blowne vp at once, and in one in-
stant, the *Kings Maiesty*, the *Queene*, *Prince*, and *States*
of *Parliament*: where this Iland should haue scene the
whole body of her inhabitants cut off at one blow:

* *unius populum pereuntem tempore mortis*: yea & where
there should haue beene for them all, even in the deli-

beration of common affaires, * *Communis--rogus, ossi-*

bis astra Misturus: One common fiery blast, that should

haue blowne vp their bones into the firmament. An at-

tempt, beyond that of *Salmones*,

* *Dum flammis Iovis, & sonitus imitatur Olympi.*

For here the vniversall Estate of three kingdomes,

(which so many yeeres together had stood quiet, pleasant &

happy; and yet had never before reioyced in a condition so

happy, plausible, and well governed, as was that whereon it

was at that day with great surety reapposed,) had in a mo-

ment of time not beene disturbed only, but vitterly

dis-

disipated and consumed. In imitation, (for the ^c Divle doth counterfaitly imitate and emulate the things of God) in imitatio, I say, of that last Day & end of Time, when in the twinkling of an eie,

^c Tertull. lib de Baptismo. lib. de coron. milit. & lib. de prescript. adve. heret. &c
^d Lucretius.

*dy na Dies dabit exitio, multosq; per annos
Sustentata ruet moles & machina Mundi.*

Then ^c Inquire now of the Dayes that are past, which were before thee, since the Day that God created man upon the earth, and aske from the one end of heaven unto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard. And if I may be so bold to apply that which followeth too } ^f Did ever ^f Vers. 33.
people heare the voice of God speaking out of the midst of a fire, as we haue heard, and lived? and that in the 36. verse, Out of heaven he made vs heare his voice to instruct vs, & upon earth he shewed vs his great fire, and we heard his voice out of the midst of the fire. The fire? yea, Beloved, & such a fire, (that should haue beene) as never the Israelites heard of. Their Dayes can tell ours of such a fire as was never heard of before: and ours againe can requite theirs with the Report of such a fire of gunpowder, as heretofore hath not beene heard of. They lived: so (ever praised be God) doe we too; our King, Queene, Prince, States, & State, & all: & are as yet in perfect estate. God shewed the his great fire vpon earth; And so in the vante he shewed vs the wood and gunpowder ready for the fire, which he had well neere kindled in his wrath. The voice of God spake vnto them out of the midst of the fire. And so it did, and doth vnto vs all, by ^f Deut. 32. 22.
the Dayes Report, the Report we haue heard of our delive.

liverance, the 5. Day of November, out of the midst of so furious a fire. Yea, the voice of God speaketh vnto vs, to this whole Land, this whole vnited Iland, as vnto them in the same Chapter, ^b Take heed to thy selfe, & keepe thy soule diligently, that thou forget not the thinges which thine eies haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sons and thy sons sonnes. Forget not the Day, the 5. Day of November, wherein thou wert so strangely delivered, and learne therby to feare me all the Dayes that thou shalt liue vpon the earth. Teach thy children, saying, as t'is in Psal. 118. 24. the Psalme, *This is the Day which the Lord hath made;* or (as others read) *This is the Day, in the which Lord hath made: hath made a mighty deliverance for vs his people of this Land: and hath made his Glory knowne to the whole world, by so, so preserving vs that Day.*

The like may be said of all the Beauty and Comely ornaments, which God hath bestowed, not on vs only, but vpon all other nations: To whō he giveth godly Kings and Queenes for Nurses, and such like, as before out of Ezech. for all which more particularly I referre you to every Dayes Relation. To which also, and to the Bookes that thereof are written, I must for brevitie sake remit you, touching the manifold Discoveries of

* Where is to new Countries and People, to the vnspeakeable Advancement of Gods Glory, and that by One Dayes telling Another. whence the Psalter of the Nebiense Bishop hath to the words of my Text, and the verses next following, especially the *fourth verse, Apponed a long * Annotation of Columbus his voyage and Discovery of

* Where is to
bee seene, that
Columbus of
re gaue forth;
that God had
chosen him,
to fulfill that
Prophecie.

of the *New World*, or *VWest Indies*. And where wee also may *Obserue*, concerning many other Countries and People besides our owne, & among them all *Virginia*; how *One Day* already *Telleth*, and shall still *Tell* more and more Gods Glory (God grant it may *run to another*).

And so much of the *Dayes Beautie* and *Perfection*, to shew how thereby they shew forth, and that most excellently, the *Glory of God*. For, ^d *Omnis causa in sui perfectione effectus maxime honoratur*. Every Cause is ^d *triumph. cruc.* most of all honoured, or glorified, by the *Effects perfection*. ^{b. c. 2.}

Whence the workemans cunning is most seene and most commended in an absolute peece of worke; according to that, *Ecclesiastic. 9. 19.*

And all this is to learne vs a good lesson, by the example of the *Dayes*, and other of Gods creatures, to doe but as they doe in setting forth Gods Glory: That is, to hold vs to our *Owne Glory*, and by that which is our *Beautie* and *Perfection*; to endeauour to demonstrate vnto all the world, what a *Beautifull & Perfect* Creator We all haue. Our best way of *Glorifying* God, being even by that wherein our chiefest *Perfection* doth consist.

Hence are we by the Scripture so often put in mind of *Perfection*. *Mat. 5. 48. Ye shall therefore be Perfect &c.* *Heb. 6. Let vs be led on forwards vnto Perfection. Mat. 19. If thou wilt be Perfect, &c.* *Luk. 6. 40. Whosoever will bee a Perfect disciple &c.* *Col. 1. 28. That wee may present every man Perfect, &c.* *Col. 3. 14. Loue, which is the bond of Perfectionne.* *Col. 4. That yee may stand Perfect, &c.* *2. Tim. 3. 17. That the man of God may be made Absolute, being*
O *made*

made Perfect. And, *Iam. 1. 4. That yee may be Perfect.*

Now wherein this our Perfection consisteth, as it is pointed out vnto vs by those places of holy Scripture, which suggest vnto vs our Perfection: so will it not be vnprofitable to vnfold.

^a Savonarol v-
bi supra cap. I.

^a *Ipsius Hominis vera perfectio in subiyciendo se Deo, & in eo venerando potissimum consistit.* The true Perfection of man himselfe resideth in mans submitting himselfe vnto God in due Obedience, & in worshipping of him. In worshipping of him. And indeed, To worship God, what else is it, but ^b To Turne vnto God, To call vpon him, To subiect our selues wholly vnto him, To desire & endeavour to become as like* vnto him as is possible. & to be made Perfect by him. Againe; there being a twofold worship of God, Externall and Internal: and the Outward being ordained for the Inward, as an handmaide to attend it, so the Internall being the chiefe: It must needs be, that our Chiefe perfectio must be included within the Inward worship of God. *Interiorem autem verum Dei cultum, dicimus esse reatitudinem ac perfectionem vite hominis interioris.* And the true inward worship of God, wee call Vprightnesse and Perfection of life in the inward man. So The holier a mans life is, the Perfecter is he. *Sanctitas vero est interioris hominis perfectio; qua etiam totus homo perficitur.* And Holinesse is the Perfection of the inward man, whereby is made perfect the whole man. And therefore by Holinesse and Perfectnes of life is God best Glorified, and most sincerely worshipped.

^b Ibid.

* *Satis Deum coluit, quisquis imitatus est,* saith Seneca, epist. 95.

The Reason hereof is plaine, as in the Perfection of other Creatures. For this Inward and Chiefe Perfection

tion standing in Holinesse, and in all kinde of Vertue and Godlinesse sheweth; that much more *Holinesse* & all kinde of *Goodnesse* belongeth vnto God, as a neere Attribute, who hath attributed so much thereof vnto men, as we see shining in their good life. *ὁ πῶς τὰς ἀγαθὰς ἐξαρτῶν* &c. 1. Pet. 2. 9. That yee may shew forth the Vertues of him that called you.

And therefore they come short of most rightly Glorifying God by their Chiefe Perfection, yea and of the true and entire Worship of God; who more regard the Externall Service of him, then this his Internall Worship, & their owne Perfection; who care more to come to Church, to heare Sermons, to receaue the Sacraments, and such like: then to keepe themselves holy and blamelesse in life and conversation, vntill the Day of the comming of our Lord Iesus. Preferring therein the mother of pearle before the margarite, the huske before the Diamond, their own Outward Perfection before their Inward, GODS Externall VVorship before his Internall, their own slender *Glory* before GODS, and their owne true and perfect *Glory*. And as if God were a Body and not a Spirit, so they worship him only, or else chiefly, with Bodily Service, which profiteth little^a, And not alike in ^a 1. Tim. 4 3. *Godlinesse, which is profitable vnto all things: and in Spirit and in Truth, as hee requireth to be worshipped*^b. ^b Ioh. 4. 24. For so, by our Internall acts of Puritie and Righteousnesse, we are made more like vnto God, and therefore more Perfect, and therefore better setters forth of GODS Glory, by our neerer resembling of him: then

*Dicet aliquis: (saith^c Athanasius) Est ergo Gloria cu-
pidus Deus? Nequaquam. Nam nullius^d indiga est rei
Divinitas: sed vult sanè à nobis Gloriam consequi: hoc est,
à nostris rectis operibus, &c. Some man will say : why, is
God then desirous of Glory , as of a thing which he wa-
teth? No,* saith he: The Divinity lacketh nothing. (He
hath Glory enough in himselfe, as being the Cause and
Fountain of all Glory, as before ye heard) But t'is his will to
be Glorified by vs, that is, by our good workes. According
to that, Mat. 5. 16. (and the like is againe, 1. Pet. 2. 12.)
That they may see your good workes, and Glorifie your Fa-
ther which is in heaven . And this too , for our owne
good, & not * for Gods. For, as the Sun hath no need
of vs, but we of him: so God hath no need of our Glo-
rifying of him, but we haue all neede of the Glory of God;
of which we all come so short. Rom. 3. 23. &, as Elihu spea-
keth, (Iob. 35. 6, 7, 8.) If thou sinnest, what doest thou a-
gainst him? Yea, when thy sinnes be many, what doest thou
vnto him? If thou be righteous , what giuest thou vnto
him? or what receiveth he at thine hand? Thy wickednes
may hurt a man as thou art : and thy righteousnessse may
profit the sonne of man. S. Chrysostome vpon that Rom.
1. 23, 25. (Where the Apostle telleth, how the Gen-
tiles turned, or changed the Glory , and the Truth of God)
saith: ἡ δὲ Νικησὰ τὴν ἀλήθειαν τό τε αὐτῷ μίσηται καὶ ἐκείνη δ' ἀτρέστοις
μένει, καὶ οὕτως ὁδοῦν ἔχουσιν ἀκρίτητον. They wronged the Truth
and Glory of God, as much as in them lay. For indeed, let the
Gentiles doe their worst, they can not wrong God, who is the Truth;
There*

There

There being no shadow of turning or alteration with him, and he having in himselfe his owne peculiar Glory perpetuall, and perpetually inviolable. And the Lilly of the
^b Iam. 1. ^c Fol. 28. a.
^c Masse saith wel, *Gloria Dei nullum est contrarium malum: quia de bono & de malo resultat Gloria Dei: & de malo in quantum pungit, de bono in quantum remunerat.* There is nothing that can crosse or contrary the Glory of God, for that both good and evill redound to his Glory: the one by his revenging, the other by his rewarding of it.

Next, let vs chaunge the name of Perfection into Beauty: Beauty Rationall and Intellectuall, as hath beene said. Which seeing the *Dayes* do for their parts so precisely maintaine, as hath beene declared: we that are Reasonable and Intellectuall creatures, ought in all reason as curiously to preserve on our parts: least wee prove unlike, not only to God, but even to our selues: and become more deformed then those creatures, which God hath formed voyd of reason and of vnderstanding.

For that the Beautifying of our selues, the making of our selues Faire and Comely, the preserving of our Beauty, the Trimming and Decking of our selues, is in vs too the setting forth of the Glory of our God. Hence is the *Church of Christ*, throughout every part thereof, described to be so Faire in the *Canticles*, chap. 4. ver. 1. *Behold, thou art Faire my Loue: behold thou art Faire.* And in the 7. verse, *Thou art all Faire my Loue.* And so Faire in the 45. Psalme, as that God himselfe (ver. 12.) hath pleasure in her Beauty.

But then we must consider too, Beloved, whereon

this faire Beauty standeth, and wherein this Comely-
nesse consisteth.

And we shall finde it to be that, wherein we saide
consisted our *Perfection*. For, *Qua maior hominis pul-
chritudo*, saith Simon de^d Cassia, *quàm ut obediat Deo?*
^{d Vbi supra.} Certè dixerim nullam, &c: what greater Beauty hath mā,
then to obey God? I may well say, none at all. This, Salomon
^{e Cap. 12. v. 13.} in the end of *Ecclesiastes* witnesseth, saying, Feare God &
keepe his Commandements: this is every man, that is (saith
he) for this End is every mā created, & by this doth every
man atchieue his chiefeſt comelynesse. Consider every man
severally, and yee shall finde this to be all his Beauty, to be
^{* Vid. Sap. 8. 3.} alwaies in * presence of the first and unmarreable Beauty,
& that the created Fairenesse should be ever neere the un-
created, & the Caused neuer to be neere to leaue his Cause.
<sup>* Super cantic.
serm. 31.</sup> And, as S.^a Bernard hath, *Qui clarior, (claritatibus spi-
ritualibus) ille propinquior esse autem clarissimum perue-
nisse est.* &c. The brighter and fairer a man is, (in Spiritu-
all Beauty and Brightnesse) the neerer he cometh vnto
God: and to be Most Faire, is even to be * present with
<sup>* Immortali-
tic maketh vs
neere vnto
God, Wis 6. 19</sup> God, to see him as he is, that is (saith he) to be as he is, &
aliqua dissimilitudine non confundi, and not to be speckled
or spotted (as now wee are) with any unlikenesse vnto
God.

Thus to be Most Faire, Most Perfect, and Most Glo-
rious, is not for vs till after this life, and that therein
first wee shall haue strived for the positiue and com-
paratiue degree of Fairenesse, Perfectnesse, and Glory.

But alas then for the *Dayes*, & such like creatures!
This is not at all competible vnto them in the worlde

to come. By how much the more inexcusable are we,
if we suffer the *Dayes* so to outrunne vs in the Service
of God, when as none but we haue the Reward pro-
posed vnto vs. What? shall the greatest glory redounde
vnto vs, Beloved, and to none but vs? And why then
can we endure, every part of every Day to do nothing
else but shew forth Gods glory; whilest with vs * *Maxi-* * *Al magna.*
ma vita pars elabatur male agentibus, * *magna nihil agē-* * *Al maxima.*
tibus, tota aliud agentibus? as * *Seneca* speaketh; The grea- * *Epist. 1.*
test part of our life is spent in doing euill, a great part in
doing nothing, but all in not doing that that should be doe,
to Gods glory, so as all things should be done (1. Cor. 10. 31) *b Carmin. in*
-- *Forma Dies vite,* The Day resembleth Life, saith *b Hi-* *Genes.*
lary. I would, Beloved, our life did as well resemble
but the Day. were I but a *Nightingale*, could *c Epicle.* *c Arrian. Epict.*
thus say, I should doe the duty of a *Nightingale*: if a *Swan,* *lib. 1. cap. 17.*
the duty of a *Swan.* But now that I passe them, by being en-
dowed with Reason: reason is, I should Honour and glorifie
God. This indeed is My Dutie: this I doe, and will continue
to doe, not giving over this charge of mine, untill I be dis-
charged of this life. For what can I, nay what ought I to doe
else, but to extoll the Name of God, and to shew forth his
glory. If a Heathen man could say all this: what then,
thinke you, ought each of vs Christians to say, and to
doe accordingly? If God had made me a Day, I ought to
haue done the dutie of a Day; if a Night, the dutie of a
Night: And that had beene, To shewe forth Gods glory;
But now that he hath created me after his owne Image, &
therefore more liuely to expresse his Glory, according to
that 1. Cor. 11. 7. He is the Image & Glory of GOD: so ma-
king

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king me to excell the Day in more then Reason, yea & more then was reason, making mee a promise of an Everlasting Crowne of Glory, if I would but for a short season shew forth his Glory; reason is, if reason be for any thing, that I, I more then any thing, should set forth the Praise, the Honour, and the Glory of my GOD. This indeed is my dutie: for this am I most of all obliged unto GOD: this I doe, and doing will doe continually, not deserting this dutie of mine, untill I shall haue paid nature her last duties. For what can I, nay what ought I to doe else, so long as I haue any being, but to glorify GOD the author of my being, and of my well being; beginning it here in this life, which in the life to come shall be perfected; here longing, & thither looking for to come, where being * ioyned unto GOD, and made like unto him, we must needs enioy Most glorious Felicitie; There being, as Plotin saith, no felicitie, no pleasure, * or contentment without GOD: who is, as saith * another, Omnis Beatitudinis fastigium, meta, finis: The height of Happinesse, the goale of Glory, and period of Perfection.

* Vid. Sap 8.
17.

* Enre. lib. 1. in
initio.

* Iamblichus.

To whom this Day and evermore bee ascribed all Perfection, Happinesse, and Glory.





THE DAYES REPORT OF GODS GLORY.

PSALM. 19. VERSE 2.

*One Day Telleth another, or, One Day telleth a word
unto another, &c.*

Having in the Subject of the Days Part. 4.
Speech already spoken of the Glo-
ry of God in generall, how it is
reported by them: we are now,
by the same guidance of our
God as before, to descend with
the Prophet David, to some ex-
cellent Particulars of Gods glory vttered by the same
Reporters. Like vnto those, who, hauing left the main
Ocean, are now entered into an arme or creeke of the
Sea neerer home; or like those, who for a while haue
beene lifted vp to see the flame of a great fire, but af-
terwards let downe againe, can still behold the Spar-
kles *, and no more.

Before, One Day told [The Glory of God] unto another, *Vide Ecclus.
Now, One Day telleth [a word] unto another. Illud incer-
42.22.

P

tum

The Dayes Report

tum esse apparet, de quo verbo, & qua Scientia loquatur hic versus, saith wolfgangus Musculus on this place. It is uncertaine what word is here meant, that one Day telleth another; as also, what Knowledge one Night is in this verse said to teach another. And he proposeth two Acceptions.

Either that there should be vnderstood *The word of God*, by which the Heavens were made, and *The Knowledge of God*, whereby they were most cunningly made; or else, *The word of the Heavens, of the Dayes, and of the Nights predicating Gods Glory*. And he saith, that this latter seemeth vnto him to be *simplicior; (the simpler, or the plainer)* yet so, *ut dictione Scientie, quam indicari dicit, non eam qua nos Deum cognoscimus, sed qua Deus cælos summa sapientia condidit ac disposuit, intelligamus. That by the word [Knowledge] which one Night is said to teach another, we vnderstand not that Knowledge by which we knowe God: but that Knowledge, by which God after his most excellent wisdom made and disposed of the Heavens.*

But who seeth not, Beloved, that this most excellent knowledge of God leadeth vs to that other, which is, our knowledg of God? as also, that the knowledge whereby we knowe God, againe conducteth vs to that knowledge whereby God made the world? Like as whē in a Regresse Demonstratiue, we first demonstrate the Cause by the Effect; & then againe the Effect by the Cause. So that it commeth all to one, whether of those two knowledges wee there vnderstand.

Againe, to propose two meanings of *worde*, and
Know-

Knowledge here: and for the word, *word*, to embrace
 the latter; but for the worde, *Knowledge*, to entertaine
 the former: (as here *Musculus* doth) what else is it, but
 indeed to embrace & entertaine both? both? yea, Belo-
 ued, and so we may, & must too, accept of a *word* here
 in my Text in both these senses: vnlesse we will be very
 extravagant from a whole streame of Interpreters of
 best note. And t'is the rule of S. *Austin*, *conf. l. 12. c. 31.*
Cū alius dixerit, hoc sensit quod ego: et alius, Imo illud quod
ego: Religiosius me arbitror dicere, cur nō utrumq; potius,
si utrumq; verum este & si quid tertium, & si quid quartū
&c. When one saith, Such a thing is vnderstood by such a
 place of Scripture: another saith, another thing is thereby
 vnderstood: I hold it the more religious course for me to
 say, and why not rather both, if both be true? yea, if a third,
 or if a fourth meaning? And, ^a *Vnus Deus sacras literas* ^a *ibid. August.*
vera & diversa visuris multorum sensibus temperavit.
 God hath so tempered the Scriptures, as that hee hath made
 them fit for diuerse vnderstandings, so long as they are
 true. And, in his first booke, *de Genes. ad liter.* the 18th
 Chapter: *Si qua scripta diuina legerimus, quae possint,*
salua fide, qua imbuimur, alijs atq; alijs parere sententijs,
in nulla earum nos precipiti affirmatione ita proyiciamus
&c. If we light vpon any place of Scripture, which may, a-
 agreeably to the analogie of faith, yeeld vs more interpre-
 tations then one: Let vs not be headlong in affirming but
 one, with excluding of the rest. Yea or, with prauidicing
 of the rest: as himselfe saith afterwardes of himselfe, in
 the 20th Chap. *Nō aliquid vnum temerè affirmans cū*
prauidicio alterius expositionis fortasse melioris, &c. Not

*Vide etiam
Fulgent. ad Mo-
nim. lib. 2. pag.
113, 114, 117,
118.

*Peremptorily or rashly affirming but one meaning, with
preiudice of another exposition, which happily may be the
* better.*

b M. Hutton
in his Answer
to the Reasōs
for refusall of
Subscription,
pag 86. & see
Bernard super
Cant. serm. 51.
Non sane à pru-
dente de diver-
sitate sensuum
indicabor, &c.

Because of all which, Beloved, I intend (God willing)
to prosecute the *word*, that here *One Day* is said to tell
another, not only in those two senses last above men-
tioned; but in some seeming other, agreeable to whol-
some doctrine, consonant to the circumstances of my
Text, and not at all dissenting from, or preiudicing the
most commonly received interpretations; rather kee-
ping my selfe to the libertie of the word, then any way ei-
ther to imprison it, or the riches of the Observations that
arise from it; as one ^b of late, as out of S. Austin, hath
in like case well pronounced.

*One Day telleth a word vnto another.] 1. A word,
2. But a word, and 3. But One word.*

1. First: *A word*. And here first, in [*A word*] wee
haue whereby to rectifie the words, *Mottes*, or *Mottos*,
Apophthegmes, *Enigmaes*, *Symbols*, *Posies*, *Em-
blemes*, *Titles*, and *Inscriptions* of these dayes. These
Dayes? No. But rather, *The Men* of these dayes;
by the Example of These, and *All Dayes* else, and
of *The Heavens* and *The Firmament*. Whose *Mottos*;
(pleasant and Amiable * *Mottos*) and whose *Firme Im-
bossings* & *Glorious Imbrodery*, are still *The glory of God*:
according to that which already yee haue heard, and
shall hereafter heare, so long as *The Dayes Report* la-
steth. For so, *One Day telleth a word vnto another.*]

* See the Ita-
lian, Motto.

Where first, vnto Gods glory, I cannot but cōmend
the moderne *Mottos*, *Posies*, and *Inscriptions* of *Christiā
Princes*, whether in their *Coynes*, or otherwise: In
which

which The glory of God is ether Expressed, or evidently Imployed. Such as, wherein God and his Grace is mentioned, is put to be their Helper, is implored for Tuition, is magnified for Vnity, is vnited to Right and Equity, is honoured by Dishonour to Euill Thinking, by Things Admirable being the Lords Doing, by the shield of Faith protecting, by Iesus passing through the Midst of his Enimies; by Victory and Salvation ascribed to The Crosse of Christ Iesus: and the like.

In all which, compared with the Profanenesse and Idolatry of Pagans; and the Abolishing thereof, as of Darknesse at the Sun-rising, yee may discern^a The Ly-^a Rev. 5. 5.
on of the Tribe of Iuda, as it were by his Paw; The pro-^{Gen. 49. 8, 9.}
pagation of his kingdome, by those Signes and Sym-
bols, those Stamps and Impressions of Gods Glory left on
the Earth; whilest his Hand is in the^b Necke, and Col-^b Gen. 49. 8.
lar of his Enimies: and whilest he stampeth and Trampleth
^c vpo Infidelity, dashing it in pieces like a Potters^d vessell.^c Vid. Isai. 63,
Yee may see his Inheriting the Heathen, by making^d Psal. 2.
Kings and Iudges of the Earth to be so wise and Learned,
so to Serue the Lord, so to Reioice in Him, so to Kisse the
Sonne, and to put their Trust in Him: as that their very
Mottos, Emblemes, Inscriptions, Dedications, and Consec-
rations signifie the same. Pilate himselfe (by the Diuine
power & providence, & maugre the Enimies of Christ)
* prescribing to them herein, when he wrote that Ti-
tle, or Inscription, and put it on the Crosse of Christ: The
Interpretation whereof^e Eructuateth the great power of
Christ; and how Invincible He, the Intitled, is; against
whose very Title nothing could prevaile. But especi-
^e Eructuat Inter-
pretatio, &c.
Sim de Cass. in
Euan. lib. 13.

ally He himselfe, That *Intitled King*, that *Crowned and Flowrishing King of Kings*, & *Lord of Lords*, hath taught them so to doe: in that which hee said touching the *Coyne of the Tribute*, and the *Image and Superscription thereof*: *Render^f therefore vnto Caesar the things which are Caesars, and vnto God the things that are Gods.* The things that are Gods? what are they? Christ elsewhere taught the saying: & *Thine is the Kingdome, and the Power, and the glory, for Ever.* So that therefore, even out of the *Image and Inscription*, there is a *Tribute due vnto God too*: a *Tribute of Thankes*, and of *Praying his Glorious Name*: a *Tribute of Attributing*, and *Ascribing the glory of the Image and Inscription*, and *All^b that is Caesars*, vnto *GOD*.

^f Mat. 22.

^g Mat. 6. 13.

pervle also

1. Cor. 29. v.

11, 12, 13.

where are

specified,

^b Riches

Honour

Strength

Greatnesse

Power

Glory

Victorie

Maieftie

Kingdome

Supremacie.

All in Heaven

All in Earth.

This *The Dayes* also doe not omit to tell vs: which what *Name*, *Title*, or *Inscription* soever they beare, whether of the *Sunne*, or of the *Moone*, or any other: yet their word, or *Motto* sheweth, That the glory thereof, all the *Glory of the Sunne*, the *Moone*, the *Starres*, the *Heavens*, and the *Dayes of Heaven*, and of all things else, is, and ought to be attributed, and appropred to the *All-Glorious Creatour*. For so, *One Day telleth a word vnto another.*]

See the Re-
maines of a
Greater work.

Where next I cannot choose but reprehend the *Vaine and Prophane*, yea and *Diabolicall Mottos*, *Titles*, *Devises*, *Emblems*, *Impresas*, *Epitaphes*, *Epigrams*, *Anagrams*, *Pageants*, *Playes*, *Enterludes*, *Inscriptions*, *Dedications*, & such like, applauded & embraced by *Christs Souldiers*: & yet are they *Antichristian Badges*. Whereof some are *Wanton and Lascivious*, some *Prowde and Vaine*.

Vaine-glorious; some Prodigall and Luxurious, some False and Iniurious, Iniurious are they all to Gods Glory, by being Extravagant from His words ^{a words-direction: either by} *Corrupting of Good Manners, or by some-thing which doth Coincidere, (meete together with it in the Divle, and fall together into Hell:) as by propagating of Profanenesse; by Affecting to Magnifie Mens Names, in steede of Gods; by Engendring of Strife and Scandals; by Intituling themselves, or others, to that which is not theirs; yea and to that* ^{* Papall glory of God} *which is not theirs, and vnto which all that is theirs should be assigned, and resigned.*

^{* Eph. 5. v 4, 5. 19, 20. Eph 4. 29. & inde. 1. Cor. 15. 33. Col. 3. 8, 9. & 4. 6. &c.}

^{* Isai 9. 6. Wonderfull, Father &c. Christs Titles.}

One Day telleth a word vnto another.] Where, in the next place, obserue with me, how for [word] some Translate Speech; voice, or Language; According to those words of the third verse.

Here also the Great glory of God is seene, by that great glory of Man aboue other Creatures, wherwith God hath doubt and enobled him, the better to enable him to set forth the glory of God that so exalted him.

^{Gods Glory by Speech, & Language}

This hath beene before entreated of. And appeareth to be so much the more Excellent a gift, because it is so long a comming. For it is not given Ordinarily in an Instant, but in Succession of Time, & in the processe of many Dayes and Nights. We are Infants a great while, and with much adoe learne to Speake our own mother Tongue: but with much more adoe the languages of others. We must bee long experienced and practised therein, before we can be perfect.

For:

The Dayes Report

For so, *One Day Telleth Speach vnto another.*]

This should teach vs to make high reckoning thereof: and, when we haue this gift, to imploy it diligently to that purpose, wherefore we had it: seeing that it was so long before we had it, & before that we could glorifie God by it; seeing also that the Time will not be long, before our *Speech* will faile vs. For this too Experience learnerh vs, This *One Day telleth another*: The *Speach and word of God* to be *Aeternall*, but the *Speach and words of Man* to be every *Day* neerer and neerer to *Expiration*.

One Day telleth a word, or Speach vnto another.] Behold another *Actuary*, or rather a whole *Chorus*, or *Company of Tongue-Actors*, singing melodiously vnto Gods *Glory*. Namely, the great Increase of *Languages*, that Continuance of *Dayes and Times* hath uttered: in so much that already they amount in reckoning to many Hundred. *There are* (saith the ^a *Apostle*) *so many kindes of voyces in the world, and none of them is without signification*. Surely no. Nor without *Signification of the Glory of God*. In the shewing forth whereof: see here, how the world hath from time to time profited by *Languages*.

^b Gen 11.1.
By Unitie
thereof,

The time was when, ^b *The whole Earth was of one Language, and of one Speach*. And Then did *One Day* tell another the *Glory of God*, by that *One Speach*, or *Language*. Vnder which God wrought so many wonderful works, and whereby He, the author of that *union*, did then the better enable the *Nations* to *unitie of Mindes* in the true worship of him, and to the attaining

to the Knowledge of the Truth with more facility. But when they abused that *Union*, and that easie way of getting *understanding*, (by vnderstanding all that was spoken in the world) to *Proud & Presumptuous Association* and *Confederacie*: The also God declared his Power, in *Confounding their Language*, and making such a *By Confusion Division* among them, as was never heard of in the *on thereof*, world, and which their vnheard of *Malice* and *Presumption* brought vpon them; That one of them vnderstood not the other: So to giue them to vnderstand their dutie by *Diuisiō* and *want of understanding*, which before they would not learne by *Union of Speech* and *understanding*. Yet even then too, the *Powerfull wisdome* and *Goodnesse* of God proceeded on still to the farther manifestation of it selfe, by that *Confusion* and *Diuisiō of Speech*: even at that *Day*, out of that *Babeling Infancy* *By Distinction* of the world *Ordaing his Praise*. His Praise: In producing afterwards *Distinct Knowledge* out of that *Confusion*, as it were *Light* out of *Darknesse*; making it appeare *Multiplicity thereof*, every *Day* more and more vnto the world, by the ensuing *Multiplicitie of Languages*, which in Times ensuing were also *understood*, How well he could Teach, that *Confusion*: had so well *Divided*. How out of the *Mouthes* of Such *Infants*, as *Men* then were, and ever would bee, but that *God Teacheth them*, hee could so well *Divide* vnto the world, & *Disperse* * His Praise of Knowledge. He still preserved Knowledge, that was *Good*, in the midst of that *Division*; yea and increased it thereby: making afterwards *Diverse Languages* and the *Gift of Tongues*, a meanes of dividing greater Knowledge, and more ample

By prefer-
vation ther-
of, in the
midst of that
Confusion.

* *Lingua He-
braea in Divisi-
one Gentium*

*per loquelam so-
la populo ad Dei
culum pertinē-
te remāsit. Sim.*

de cass. lib. 13.

Vid. Bertram.

in prefat. in cō-

par. Lingue

Heb. & Avam.

* *In illa locutus*

est Christus, &

mundum docu-

it que nesciebat.

Sim. de Cass. ubi

suprà.

Gods Glory

by Extraor-

dinary and

Miracu-

lous Speech:

ple Declaration of his Glory to the world. To which rightly appertaineth, the straunge and admirable preseruation of so much of the Hebrew Tongue (the Speech, as is most approued, that first was in the world, and in the which Gods word was written) in the midst, not on-ly of that Babels * Confusion, nor only of the Egypti- acall Affliction of the Hebrewes, but also of that after- Confusion & Mixture of the Language of the Hebrews, in their Idolatrous Familiaritie & Commerce with the Assyrians, and in their Babylonish and Chaldeish Captiui- ties; It appearing thereby, and One Day telling another, That not only The word of the Lord endureth foreuer, but also that Speech and Language, in which The worde of the Lord * Spake, or was Deliuered, is so farre forth kept inviolable to the End of the world.

One Day telleth a word, or Speech vnto another.] Here- out issueth now farther into our discourse and confi- deration, Extraordinarie, & Miraculous Speech: where- by God for the farther Ordination of his praise hath af- forded vnto men most wonderfull Instructions; That so they, with whom the word of God spoken by the Ordinarie Admirable Speech and Language of Men & of the World will not prevaile: yet, by the vttering of it by Extraordinarie and Miraculous Speech, aboue the Speech of Men, or the Personous Personated Speech of the World, may bee enforced to the Ever Hallowing of his Name.

By the Gift of Diverse Tongues: Hence was the Guift of Speaking Diverse Languages so miraculously bestowed on the Apostles (Act. 2.) for the Promulgation of the Glorious Gospell of Ie- sus.

sus Christ, and of the wonderfull Workes of God. To
 which, as to a most strangely vouchsafed meanes, we
 that are partakers of the *Gospell*, and of the *Spirit of*
Grace, owe no lesse then that Participation; and there-
 fore owe the giuing of Great *Glory unto God* in that
 behalfe. In respect whereof, *One Day* doth so tell the
 Glory of God vnto another, That diuerse, induced al-
 so by that *Rom. 10. 18.* Where the 4th verse of this
 Psalme is alleaged, haue by the *Dayes* here in my Text
 vnderstood Christ and his *Apostles*, Christ Telling his
Apostles (as formerly ye heard ^a) or else *Christs Twelue* ^{a In the first}
Apostles: who, like vnto the *Twelue Houres of the Day*, ^{Sermon.}
 by that *Light*, that he the *Brightest Sunne* infused into
 them, especially by the *Effusion of His Holy Spirit*, and
 conferring the *Gift of Diuerse Languages* vpon them,
Preached The Knowledge of Salvation to people of *All*
Tongues and Languages.

And here wee may note their vnthankfulnesse and
 rash iudgement, who, contrary to the Rule of the A-
 postle (1. Cor. 14. 39.) dislike and forbid *Speaking with*
Tongues; so farre forth, as that one *word*, or *Sentence* in
 the *Church*, in another *Tongue* then theirs, although
 with Interpretation annexed, doth offend them. They
 being of like Superstition for their owne *Tongue*, as
 others are and haue beene for the *Hebrew*, *Greeke*, and
Latine. And they, who before could not be suffered to
 haue any *Service* in their owne *Tongue*, now not wil-
 lingly suffering any one *word* in *Sermon*, or *Bible*, to be
 out of their owne *Tongue*. When as the retaining of
 some *words in another Language*, especially by com-

* Hei. 9. 4.

mon vse and Explication vnderstood, maketh much for *Adification*, and for the *Glorious Building of Gods Praise*. For (to omit many other reasons) those *Wordes*, yea, or *Sentences*, are they not, like vnto the *Reserved Manna*, a *Signe* and *Memoriall* vnto vs that *Beleeue*, of Gods *Good Will* towards vs, in that he hath made choice of vs also, to call vs to the knowledge of the *Truth* by meanes of *Diuerse Tongues*, *Vnderstood* and *Interpreted*? & in that, from former *Darknesse*, he hath brought vs to such plentie of *Light* in him, and hath, by the *Report of his Glory*, so richly and *Superabundantly* furnished vs with *Knowledge in our own Tongue*; That we haue now somewhat to spare from our owne necessarie vases, to lay vp in his *Glorious Golden* * *pot*, in *Signe* of *Thankfulnesse*? Like as doth our *Mother Vniuersitie*; whose *Latin* seemeth now to bee turned into *Gold*, *Gold of Gods Glory*; whilst, in the time of the *Spirituall Vintage of Good-Wine*, it doth of late make *Latine Hymnes of Gods Glory* to be the *Prefixes* of the *Latine Sermons of His Glory*. Wherein, among other commendable ensignements, appeareth a *Signe of Thankfulness vnto God*. Without which, it is to be feared least God returne vs, among others, That *Signe* of his displeasure, To *speake vnto vs with men of other Tongues*, and with other *Lips*; and that the rather, because of our *Iudaizing*, that is, our *Obstinacie*, our *Vnbeleefe*, and *Disobedience*, in regard of *The Report of Gods Glory*; which *Every Day* bringeth vnto vs, both in our *OWNE & other* *Languages*. In so much that still it may bee said of all in generall, *They haue not all Obedyed the Gospell*: and, *Lord,* who

Rom. 10. 16. &
vid. Ioh. 12. 37
38, &c.

who hath beleueed our Report? Yea; when the Sonne of Man commeth, shall he finde Faith on Earth? notwithstanding so many wayes of speaking, and so many kindes of Tongues and Languages; by the Hearing and understanding of which in all their variety, variety Extraordinary and Miraculous, God hath laboured to make Men to Beleue.

Luk, 18. 8.

For hence it is too, that God hath diuers times spoken vnto Men by Angels. Angels? And would no other serue the turne? Would not all the Speach and Languages spoken by all the People of the Earth, and manie of them Priests and Prophets too, suffice? Is man so bad a Scholler, so dull of a Hearing and of understanding?

By the Speech of Superiors; Angels;

Then hath he so much the more to answer for, if neither the Speach of Angels may make the word of God to

fructifie within him. For the word of God Spoke by Angels was stedfast, and every Transgression and Disobedience receiued a iust recompence of reward. And if so (saith the Apostle) How shall we escape, if we Neglect so great

Heb. 2. & the Lord of Angels.

Saluation, which at the first began to be Spoken by the Lord,

&c? And, chap. 1. ver. 2. God hath in these last Dayes Spoken vnto vs by his Sonne, &c. his Sonne & Heire: whose

Mat. 21. 38, 37.

speach, of all others, we should Reuerence. Here is the Speach of one that is Greater then the Angels. And

will you heare the Speach of those that are Lesser then the Angels? All shewing forth the powerfullnesse of

By the Speech of Inferiors:

his Speach that is the Greatest, and conferring a still Apposite Apposition to his Glory.

One Day telleth another.] For that God hath some Me; Dumb, times made the Dumb to speake, and taught an Infant & Infants.

¶ Psal. 8. 2.
 & Heb. 10. 5.
 See all the
 Significations
 of ἀνθρώπων

in an Instant to Speake wisely. And whē (not to speak of All the Dumb that Christ endowed with Speech) he made *the Children to Cry in the Temple, Hosanna to the Sonne of David.* (Mat. 21. 15.) To which Christ himselfe (vers. 16.) applyeth that of the 8. Psalme: *Out of the Mouth of Infants (or, Babes) and Sucklings hast thou Prepared, Ordeined, Fitted, Fitly composed, and (according to the Hebrew) Founded thy praise. A weake Foundation, to build vpon; especially Such a worke of Such a Founder.* The Foundation being sometimes no better then a *Babell, or Confusion.* But so did he sometimes out of a lesse matter (by as much as *Nothing* is lesse then *Any Thing*) make *All Things, and All Things to His Glory.* So is his power made perfect through weaknes. (2. Cor. 12. 9.) So bath he chosen the *Foolish things of the world to Confound the wise, and the weake to confound the Mighty, &c.* 1. Cor. 1. 27. *That no Flesh should Glory in His presence.*

Sun, Moon,
 Starr, Hea-
 ven, & Day-
 Infants;

It is there also worth the observation; how that those words, *Out of the Mouth of Infants, &c.* are inserted in the Second verse of the 8. Psalme, betweene the first and third verses, in which the Prophet magnifieth Gods Glory in consideration of the *Heauens*, & such like workes of his, and his *Ordeining*; As also the words of my Text are, in the second verse of this Psalme, interposed betweene the first verse, and the rest; in which the *Heauens* too, and such like *Creatures*, are brought in for the Declaration of Gods Glory. As though the *Heauens* too, and the *Dayes of Heauen, the Sunne, the Moone,* the

the Starres, the Firmament, and the rest, were to be reckoned among those Babes and Infants, out of whose Mouthes, together with others, hee hath Appointed the predication and perfect Composition of his prayes. And as though that second verse of the 8. Psalme might serue to Parallell my Text, in the Dayes Parliament of Gods Prayes.

These Infants Parliament.

And here we may not omit, to bring in the *Sunne* and the *Moone*, the *Dayes* & the *Nights*, as it were *Kings* with their *Nobility*, in their *Extraordinary Attire* and *Parliamentall Robes*, most wonderfully and *Miraculously* *Testifying* the *Glory* of their *Creatour*, & our *Redeemer*.

Among other things so *Strangely Enacted* by them; I we haue in most infallible *Recordes*, That *worke*, that *Things Strange worke of the Lords*, That *Act of his*, that *Strange there En-Act of His* (Isai. 28. 21.) Whereby the *Sunne*, at His Bid. acted. *ding*, stood still in *Gibeon*, and the *Moone* in the *Valley of Aialon*. The *Sunne*, that otherwise, & in This *Psalme*, so *Swiftly* & with such *Alacrity Runneth his Course*; yet There, by the same *Commaunding power*, had no power to *proceede*, was put to a *Demurre*, *Abode in the midst of the Heaven*, and *Hasted not to goe downe for a whole Day*. And there was no *Day* like that *Day* before it, nor after it (Iosh. 10. 12, 13.) When *One Day* was as *Long as Two* (Ecclesiasticus, 46. 4.) *One Day* went beyond it selfe in *Lauding the Lord*: and lost his owne proper *Name*, in *Magnifying the Name of the Creatour*. For how should it haue any longer the *Name of Day*, that was so much *Longer* then a *Day*, & was nether *Artificial*, nor

N.

Naturall: Yet is it stiled *Such a Day*, as *the like was never before it, nor after it*. A Day of more then Ordinary Continuance, in his Luminous & Voluminous Exposition of his Makers glory, by observing his Ordinance: And therefore Dignified with the *Name of None-Such*, and to be of an Higher Order then the rest.

2. Cor. 6.

Here men may learne, to preferre *the Glory of Gods Name* before their owne; To approue themselues the Ministers and Servants of Reporting Gods Honour, by their *Honour and Dishonour*, by *Evill Report*, and good *Report*: That the losse of *Name or Reputation* for God and Godlynesse, for the Glorious Gospels sake, & in the Service of ether, shall be with manifold advantage restored them in this Life, and that that is to come; Lastly, that the best way to get *Extraordinary Precedencie and Reputation*, and an *Excellent Name* aboue others, is by *Exceeding others in Paines and Industry*, by *Extraordinary Points and Exploits of Gods Service*, & by *Keeping his Commaundements*, whether in things Ordinary or Extraordinary, with Ordinary and Extraordinary Endeavour.

Phil. 2.
Heb. 1.

All this we are better taught, then by all this: even by *The Day and Sunne Christ Iesus*; who as he was imployed in the *Most Extraordinary Works of GODS Glory*, and therein demeaned himselfe with *Most Extraordinary Obedience*, and losse of *Worldly Reputation*, not Seeking his Own glory: so is he also *Most Highly Exalted*, & hath obtained *Most Extraordinary Appellations*, a *Most Excellent Name*, and *A Name aboue Every Name*, vnto *The Glory of God the Father*.

Ano-

Another strange Work of Gods Enacted by the Sun, & 2
by the Day, was: *The Suns, not Stāding Still*, as before,
but *Going Tē Degrees Backward*, in the time of King He-
zekiah^b. A wōderful *Retrogradatiō of the Sū*, that was so ^{b Isai, 38. &}
sensible in a Sū Diall. A strange *Reiournemēt of the Suns* ^{a. Chr. 20.}
Dayes Iourney; of the *Iournal*, or *Day-Booke*, and of the
Dayes Parliamēt of Gods Glory. On which both the Sū
& his People are still ready to *Dance their Attendance*, ^{a Mat. 11. 17.}
whether it be by *Tracing Ordinarily Forward*, or *Extra-* ^{b Mat. 27.}
ordinarily Backward, or elle by *Stāds & Pauses Superna-* ^{Mar. 15.}
turall. Yea and the *Sun-Day*, the best of all others, is the ^{Luk. 23.}
best of all others for this *Dauncing*. Hee that went ^{* As Dionys.}
more then Ten, or Ten Thousand Degrees Backward ^{Areopagit.}
by his Humiliation, is our best leader and teacher in ^{who diligent.}
Going Forwarde, in *Standing Still*, and *Going Back-* ^{ly obserued it}
ward, and in *Going Forward by Standing Still*, & *Go-* ^{seemeth to}
ing Backward. When as yet we Men and women, the ^{relate. Clavius}
Glory of God Inviting and Commanding vs, will not ^{likewise saith}
^{a Daunce} : will neither *Goe Ordinarily Forward* in our ^{(vpon Iohn de}
Callings with Perseverāce, nor, crossing our *Corrupt* ^{Sacr. Besc. cap. 4}
Nature, Stand Still with *Extraordinary Patience*, nor ^{p. 531.) poe-}
Goe Extraordinarily Backward with Humilitie. ^{tia divina Luna;}
^{relictō suo pro-}
^{prio cursu, ad}
^{Solem accessit,}
^{ipsumq. nobis}
^{occultavit;}

3 A third thing Enacted was *The Darknes*, which, ^{That the}
when Christ Crucified, was over all the Earth, from the ^{Moone (at}
Sixt Houre vnto the Ninth Houre ^b. When as *The Sun* ^{that Time)}
was *Darkned*: (Luk. 23. 45.) *Darkned* with a *Supernatu-* ^{leaving his}
rall Eclipse; both in respect of the *Cause* thereof, and of ^{owne proper}
the *Time* that it Lasted. The *Cause*: whether it were, ^{course, came}
The Moone Miraculously Capering to and fro, from the ^{by the power}
point of *Opposition* to *Closing in Coniunction* with the ^{of God Mira-}
Sun ^{*}: or whether the *Moone*, then *Interposed be-* ^{culously to}
^{the Sunne, &}
^{so hid him frō}
^{our sight.}

tweene Mens Sight and the Sunne, was the *Iniquitie*, *Infidelitie*, *Crueltie*, and *Ignorance of the Jewes*, which was then and afterwards at the Full: And was then, & hath beene ever since too neere allied to the *Taile & Head of the Old Dragon*: As also the *Indignity* and *Compassion* that the Sunne, the Moone, and the Day were then moued withall; not induring as it were to hold the candle, or to giue Light, at the offering of such hainous *Iniury to their Creatour*: no, nor to shew themselves in their *Ordinary Glad and Light Garments*; but being themselves also clad in *Sad Mourning weedes of Darknesse*, where they saw such *Deeds of Darknesse*, and The Lord of their Light to be so full of *Dolours*, *Sorow*, *Labores*: And their *Sun to be so pained*, in his being pawnd & punished for vs: *The Day* as it were *Disdaining* and *Disclaiming* those Houres to be any of his, wherein *The Lord of Glory* should be *Crucified*: & being contented, for *Christs sake*, to loose, by an *Eclipse*, *Three Howres* of that little Time of his life, that consisteth but of *Twelue*.

The Cause of that *Contentednesse* of The Day, was another, if not the only Cause of that *Eclipse*: namely, That men might thereby the better *Scan The Glory*, and *The Power of Christs Deitie*. That, as the Sunne was then so *Extraordinarily* and *Supernaturally Obscured*: so he was an *Extraordinary* and *Supernaturall Sun*, *The Sunne of Righteousnesse*, that *Suffered*. That, as when the Sunne is *Eclipsed*, *The Taile or Head of the Dragon* is very *Neerely Touched*: so the *Eclipsing* of this *Sun* and *Sonne of God*, by his *Humiliation* and *Sufferings*, should

should thereby proue to bee *His Godheads Breaking of the Serpents Head*. That the *Ordinary Sun* Gaue Place, and hid his head, as it were from *God Almighty*, when That *Sun* was once *Exalted* no higher the *The Crosse*. That well may the *Ordinarie Sunne* Shew his *greatest Countenance in his Lowest Estate*: yet he cannot shew so great *Power* in his *Highest*, as *Christ* shewed in his *Lowest*. That His *Setting* may haue that which of Two * others is verified, of it selfe alone best verified: *Miracano: Sol occubuit, Nox nulla sequuta est. A wonder 't is to Tell: Sun set, no Night befell.* Yea and this *Sunnes Setting* was such, as brought *More Day*, and greater *Light* vnto the *whole World*, then ever the *Sun* of the *World* did to *One halfe of the World*, at the *Highest* point of his *Liberall Distribution* of *Light* vnto the *Day*. That His *Descending* was to such a *Place*, where the *Serpent Pytho* might haue lyen safe enough, for ever any other *Phæbus* being able to come neere to hurt him. Lastly, That, as the *Brightnesse & glory* of the *Temporall Sun* doth after a sort *Demonstrate* the *Supernaturall Splendor and glory* of that *Eternall*: (according to what heretofore hath bin spoken) so the *World* being thus *Deprived of the Sun and Day-Light*, by a *Supernaturall Eclipse*, argueth *The Departure of the Eternall Sun out of the World* by a *Strange way*: a way, whereof his *Godhead* was vncapeable, and yet a way *Supernaturally* munited with such *Coütermands of Nature*, as were competible and possible to none, but the *Divine Nature*.

This *Dionysius Areopagita*, being a *Philosopher*, was

* Hen. 2. and
Rich. 1. vid.
Cābd. in fol.
pag. 206.

able to collect out of that Eclipse. Who, as History relates, being in *Athens*, and seeing there that strange Eclipse, brake out into these words: *Either the God of Nature doth now suffer, or else the world shall be Dissolved.* The *Athenians* too themselves, as it is reported, by the strangeness of that Eclipse, coniectured somewhat more then ordinary concerning The Godhead, and The worshipping of him, though Ignorantly: and therevpon erected an Altar with that Inscriptiō, *To the unknowne God.* Act. 17. 23.

Out of all which there arise vnto vs these ensuing Lights of Instruction, & Articles of Admonition, drawn out of the Parliamentall Act of the Darknesse of One Day.

- I. That not the very Bonds of Nature, or of Naturall Affection, should tie vs so fast, should bee so deere, or goe so neere vnto vs, as The glory of God, in our Obeying his Commandements, & his Countermands. And that we should be like our Father Abraham: who, vpon the Appearing of the Command of The God of glory, got him out of his Countrey, from his Kinred, & from his Fathers house, vnto another countrey, and from place to place, not Knowing whether he went (Heb. 11. 8.) vntill he came, where he had not a foot of inheritance. Yea and, causing Naturall Affection to stoope to the Affecting & Effecting of Gods Glorious Commād, he Offered his Sonne, his only Sonne Isaac. And yet wee is vs, that are so farre off from Forsaking Father & Mother, and the rest that Naturally we are addicted vnto, for the procuring of Gods glory; that wee will not, at his commandement, Offer vnto him that which costeth

steth vs little or nothing, and is not Repugnant, but Agreeable to any, but our Corrupt Nature.

That we are very blameable, that will not loose, or rather finde (for *Hee that so looseth his life, shall finde it*) some few Dayes or Howers of our Life, that consisteth of so many yeeres, in the Maintaining of Gods Glory.

^a Exod. 10. 21

That we take heed of *Iewish Infidelitie, Crueltie, Iniquitie, Ignorance*, and more then *Iewish Crucifying Againe vnto our selues* The Lord of Glory, and making a mocke of him. For feare least, if our Deeds draw neere againe to the Taile or Head of the Old Dragon, in being like vnto *Darknesse*, and Symbolizing with the Diuile, or his Members; God strike vs with more then *Aegyptian* ^a *Darknesse*; and the *Light* that now (God bee glorified) we haue, be taken from vs, our *Sun & Moone* be *Eclipsed*, our *Day* bee turned into *Night*, and the *Length of our Dayes*, both here and in the Land of Promise, be clipped off, more then *Three* ^a *Houres*, or, *Three Dayes* ^b.

which may bee also reckoned among the Acts of This Parliament. As also the Star that directed the wisemen to Christ, Mat. 2 ^a So Long lasted the *Darknesse* at Christs Crucifying; as is aboue specified.

^b So long the Egyptian *Darknesse*.

That wee should gladly *Suffer together with Christ*, that, being conformable to his passions, *wee may also* ⁴ *Reigne together with him*.

That we ought *To Conforme our selues vnto the time* ⁵ *of Christs passion*: not to passe it in mirth and iollitie, but in weeping for our selues, in chastising of our selues by true *Pænitencie*, without Sparing of our selues; our Sinfull selues, who by our *Doings* haue put Christ to his *Sufferings*. The most seasonable and reasonable celebration whereof is not in *Feasting*, but in *Fasting, Praying, Praysing, Preaching*, and the like: nei-

* A Day in
thy Courts
is better then
a Thousand.
Psal. 84. 10. &
See hereof,
pag. 10, 11, &
13.
* See there-
of, the Lear-
ned Erpenius;
in his Expositi-
on of Ara-
bian Pro-
verbs.

ther in *standing farre off* in worldly *Opposition*, but in *Drawing neere*, with Soul and Body, *unto the Righteous Sun*; who is neerer to vs then the Heavens, even so Neere as *in our Hearts and in our Mouthes*; (Rom. 10.) and, as that *In Him we Live, and Move, and haue our Being*. Act. 17. Likewise, To be *Serviceable* and *Applyable* *unto the other Dayes of the Lord*, the Dayes with Especiall * Happines Destinated & Appointed for the Service of the Lord, & The Declaration of his glory, for some Extraordinary Benefits bestowed on his Creatures. The to *Reioice with them, that Reioice*, & not to be like to those, who (according to the Arabiā * proverb) *Loose a Margarite vpon the Festivall Day*; yea the loose the *union of the Spirit*, & so (t'is to be feared) the most *precious pearle of the Kingdome Heaven*. Whilest they can not brooke the Church, or some that are in it, or the way vnto it, vpon the Holy Dayes: when especiall we ought to goe, though it were a farther & a harder way, from the vtmost partes of *Iury to Ierusalem*, from the blindest corner of *Dissension* to the *sight of peace*; from our owne Houses to *Gods House*, and the place where *His Honour Dwelleth*. Then, and There *Spiritually-Supernaturally* to *Leape For Heaven*, To it, *From that which is most Opposite vnto it*: To resigne our *Worldly Businessses and Delights*; which by the Interposition of *Earthly Cogitations*, doe disioyne & separate vs, even vpon the *Sunday*, from our *Lightest Sun* and *Brightest Day*, as it were by the whole length of the Diameter of Heavenly and Eternall Things.

6 That it behoveth vs, to *hasten away from those points*
of

of Opposition, wherein we Christians, ether Prince or People, stand, while Christ is Crucified; to Spirituall unity and Coniunction: the better to reclaime, or repressse, the common professed Enimies of Christ, and to debarre them of their meanes of wronging Gods Glory.

That we beware of *Giving our holy Light vnto Dogs,* 7 *and casting the Pearles of the kingdome of heaven before Swine.* That we open not the Doore to let filthy Sodomites come in; but, like Angels of Light, strike such such Light-Angels with Blindnesse, & take away the Light of their Eies from thē, that they may not finde the Doore, nor the Way into the House. Seeing their comming is for no other, but villanously to Abuse, & to deale vnnaturally with the House, the Lord of the House, and those within it that are the Lords. Seeing also that their saying, *Haile Maister,* yea and *Kissing of Christ* too, is but to Betray him, to catch him, strike him, and misvse him. And their *Rabshakeh-like speaking the language of the people of God,* is but to Raile and to Dishonour him. Vid. Sap. 19. 17.

That we *Loue not that which God hateth,* whether it be the world, or the things that are in the world: cherish not his Enimies in his presence: nor be Favourites & Abettours of Notorious Offenders, and Excommunicated persons. No: nor Grace them with the Light so much as of our Company, or Countenance. But, *David-like,* to be *Companiōs of those that Feare the Lord:* Vid. etiam Ps. *to let the Righteous resort vnto our Company: to let no vngodly person Dwell,* or *Tary in our Houses;* no, not so much as him that telleth Lyes: to hate them that hate the Lord,

Lord, and to bee Grieved with those that rise up against him; yea, to hate them right sore, as though they were our Enemies.

- 9 Lastly, That we must be zealous for our Heavenly Fathers Glory. Shewing that we are not *Implicitè* only, or *in grosse*, but indeed and *Expresly* in loue with God: by having the pulse of our Conscience *Extraordinarie* Moved, with Ioy, whē we see God *Glorified*; or els with Disdaine, Sorrow, and Impatience, when we see His Name and Truth *Blasphemed*. Then it is our part to do as *Crasus* his sonne is said to haue done: who, having beene alwaies dumbe, yet spake suddainely, when hee saw his Father set vpon. Or rather, to imitate the Son of God himselfe: who otherwise being * dumb, and not opening his mouth, yet spake, and spake as no man ever spake, in the behalfe of his Fathers Glory; yea and was in an *Extraordinary* fashion Eaten up with the zeale of his Fathers ^a House.

* Isai 53.7.

^a Psal. 69. v.
7, 8. Rom. 5.

How then is it, that wee are so Senselesse in the wrongs that to God are offered? why rather, whē we perceauē God to be so highly Dishonoured and Blasphemed; among other things, by *Hereticall Disparagement* to his Sonnes Deitie: and more then Iewish *Crucifying* of him: why, I say, doe we not Start, and Startle, and Leape, though it be from one end of the Heaven to the other, to Ioyne with others in the hindering of the wrongs offered to the Sonne of God? In so doing doe yee Glory still more and more, my Deerey Beloued: And you especially, the Highest among Christians, that are out of this Auditorie, and yet in *The Parts of*
the

the Dayes Speech are, though not the Principall Verbs, yet the Principall Prepositions; doe you, I humbly Exhort you, put your Royall Assents to the Dayes Acts of Parliamēt of Praises of the Highest King, & Most Praiseworthy. That not only *Iom le Iom*, One Day unto Another, but one [*Le Roy le veult*] unto Another, may Royally Recount and Ecchoize His Glory. Whilest, like Zealous Ruling Lights (of as High Parentage, & of as Ancient Creation as the Heavens) like Ben-Iamins (Great Kings, & ^b Little Sonnes of gods Right Hand ^b Vid. Ps. 68. of Iealousie) like Zealous and Obedient Dayes, or ^{27.} * Iamins (that are still a Telling and Enacting) & like ^{* The Arabi-} Zealous Iohns and Iameses (that are still a * Thundring ^{an word for} out of Working & of Loving) you make your selues ^{Day, here v-} still more and more the Iervent Interiections of the ^{sed.} Dishonour of I A M. The Maintaining of whose Honour is the Charge that is imposed on you. Decline it not, you most Princely Prepositions, but Incline your soules and hearts vnto it: That when Christ your Life ^{Col. 3. 4.} shall appeare, you may haue the Glory of Not being Declined by him.

A fourth thing Enacted by the Heavens and their Lights, the Dayes and the Nights, is The Darkning of the Sun, The Moone not giving her Light, The Starres falling from Heaven, and The Powers of Heauen being shaken (Mat. 24. 29.) Which Shall be, but little before Christs comming and the end of the World. Whereof that such things must needes bee Prognosticating Signes, The later part of the aforesaid saying of Dionysius doth well testifie.

S

Here

Here are *Signes Extraordinarie of Declining Dayes*. *Darke Blindnesse* in the Lightest, *Falling Sicknes* in the Firmest, and *Shaking Palseies* in the Powers of most Stedfastnes. All here, not *The Dayes* only, but the *Lights of Heauen*, and the *Powers of Heaven*, shall make apparant shew of their *Decay*; by *Diverse Defects*, *Strange Appearances*, *unusuall Changes*, and *Manifold Infirmities*. Not by *Eclipses* onely, but by * *Ellipses* too; as

* *Vide de Sole Elliptico.*

Ecclus 17. 31. what is brighter then the Sun, yet the Light thereof faileth. & vid. *Iob. 25. 5.*

* *Trifilia afficiuntur, dum vident nostra Delicta. Theodoret. super Rom. 8.*

* *Rom. 8. v. 19 & 22.*

though *The Sunne* it selfe were subiect also to *Convulsions*. *Convulsions!* And what not? Where as shall bee so many *Thousand Dayes* and *yeares* to cause *Contraction* in such an *Olde Decrepite Age*: which is it selfe a *Sicknes* of this world, causing the *Fairest Creatures* to *Decay*, & *Decaying* to keepe at length as it were within doores, to hide their heads, and not to shew themselves abroad as they were wont: yea and to bee so redious to themselves, the rather because of Men * that will not mend Themselves, as that *The very * Creature* Groneth too, *Travaileth in paine*, & hath an Earnest desire of Amendment, by the *worlds Dissolution*, and so *Expecteth waiting when the Sonnes of God shall be Revealed*. And How long doth it *Expect* and *wait*? So long, as that it may well teach men *Long Suffering and Patience*. *ἄχρι τῆς νῦν*] from the beginning of the world, or from Mans Fall, unto this present. This present? yea, & as long as any time shall bee: even unto the *Last Moment* (*Moment of most Moment*) when *All these Things* shall be dissolved. *2. Pet. 3. 11.*

But now you *Heavens*, and you *Lights of Heaven*; you *Light* and *Darknesse*, you *Telling Dayes* and *Certifying*

fying Nights, What is become of all your *Stedfastnes* and *Constancie*, which wee haue heretofore so much commended? Shall it be reported of you, that you failed in your last reports of all? And will you be so *Deficient in the Last Act of all of All your Parliament*? O, no. But then much more by your Defects, Changes, and Infirmities, will Gods Power be made Perfect. Which only is *Everlasting*: who is able to *Diminish* not only Mans, but Your abilitie, to abate Your strength, and to shorten Your Time, for all your *Everlasting Permanencie*: And, for all your *Stedfastnesse*; yet by your *Mutabilitie*, to declare, that he only is *Immutable*: By your *Vnfaithfulnessse*, compared vnto Him, yea and by your * *Impu-* * Iob. 25.
ritie in His Sight; to make it good, that he only is *Good*, and *Faithfull*, and *Pure*. Even as the *wisdome* also of his *Angels* is, in respect of him, but a foile of *Folly*, to magnifie his *wisdome*.

So then you, *Dayes*, (and likewise, you, the rest) will not Then, in your *Old Dayes*, & *Dayes* of your *Greatest Infirmities*, after so many *Successions*, and when your *Succeeding Impotencie* shall exceed your *Power* that was his *Predecessour*; I say, you will not the giue over *Telling one another his Power*, that exceeds all others. You will then *Tell* by your *waxing Old as doth a* Heb. 1.
Garment, how True hee is, that gaue his *word* you Psal. 102.
should doe so. You will Pronounce His *being still the* Isai. 34.
Same, by your being, when you shall bee so *Old*; so *Diverse*; His *Extolling*, by your *Falling downe*: His *Enduring*, by your *Perishing*: The *Dilatation*, the *Explication*, and *Vnfolding* of his *Praise*, by your being *Folded up*,

(Heb. 1. 12) & Rowled together. What shall I say, that you Will say? I know not how much you doe Now Tell. How then can I foretell, how much you will The Tell vnto Gods Glory? Only this I know, That you will Then Tell, and More then you doe Now, A Word vnto One another; A Word of God, that Endureth for Euer. And the Elder you wax, the more Talkitue you will bee: & the more you decrease, the more will your Glorifying Speech increase. As reason is; your Knowledge and Experience of Gods Glory ever more and more Increasing.

And here the Oldest Men of all may go to Schoole, to the Oldest Times and Dayes, and other of Gods Creatures, much elder then themselves: to learne of them, how to behaue themselves towards God, in their Olde Age, and when that *their strength faileth them*. Not then to neglect, and resigne to younger men, the Service of Gods Glory. Not then to doe that, which they say *Old mē may doe by Authority*: But what they ought to doe by the Authority of the Booke of Gods Glory. Which requireth of them to cast away profane and olde *Wines Fables*, and to Tell, as the Dayes doe, true * Tales of God Almighty; such as may be vnto others in steede of Commentaries and Expositions of Gods great Goodnesse. *Lingua cum verum loqui ceperit, id est, Virtutem, Maiestatemq; Dei singularis interpretari; tum demum officio naturæ suæ fungitur*: saith ^a Lactantius. *Whē our Tongue undertaketh to tell Truth, that is, to be an Interpreter of the Power and Maiesty of so Singular a God, Then, & neuer but then, doth it discharge his Naturall Functiō*. You therefore that be Old, & haue had for a long time Ex-

* See pag. 25.
of the good
vse of our
English word
[Tale]

^a Divin. instit.
lib. 4. cap. 26.

perience of Gods Power and goodnesse, and haue heard longer then others, what *One Day* hath said thereof vnto another: Be you Examples of Truth vnto others, of setting forth Gods prayes, and of Interpreting his Glory: & that so much the more, the weaker that you grow: That Gods Power may haue his Perfect Praise, by making you so Strong in Praising him by your goodnes, when you are weake, and haue one legge already in the graue, yea and in your Sicknesse, and your Death. Then thinke too of your Crowne & your Reward, how neere you are vnto it: how neere vnto the goale of glory, & to the end of your race: and, that therefore yee ought not by any meanes to slacke your pace, but to hasten it: making it appeare vnto Gods Glory, that it hath beene no forced Motion in you, vnto godlynesse & gloryfying Gods Name, but a Naturall; Swifter in the End, then it was in the Beginning.

A fifth, and necessarily the last thing Enacted; 5 is the Last Day, and End of the world: when the Power of god, that Made the world, shall bee Demonstrated as it were à Posteriore: by the Dissolution and Destruction of the world, by the laste Day, the End of Time, & Determination of all Termes and Termers. When the Hoste of Heaven shall be Dissolved: (Isai. 34.) When Gods Alpha shall returne to his Omega, & Dayes Temporall shall commend his Praise to Day Eternall. When his most wonderfull Power and glory shall be seene in and by the Sonne of god himselfe, Destroying the vngodly, and preserving His, that is, the godly, in the midst of that Vniuersall Conflagration, and receiving them to glory: (prefigu-

red happily by the preservation of *Shadrach, Meshach, and Abednego*, in the midst of the Extraordinarily Heated Burning Fiery Furnace, and afterwards promoting them, whilst their Enemies were consumed, by One like unto the Sonne of God, (*Dan. 3.*) When the Heaven, the Vesture of Gods glory, shall be Folded up, & Changed for a New. When the Heavenly Scrole, or Book, out of which Gods glory is now taught vs, shall be rouled together (*Isai. 34.*) and the whole Army of the Leaves thereof shall be looser then Sibyllas Leaves, or the Leaves of This Booke: yea, shall fall downe as the Leaves of a Tree, & as a Falling Figge from the Figge tree, (*Isai. 34.*) Lastlie; when This Booke of the world shall be Cancelled & Burnt, and Men shall go no more to Schoole (to It, the Law, or else the Gospell) to learne such Knowledge of Gods glory, as now they haue: but shal Themselves, not their Bookes, be Translated, those that haue beene good Scholers Here, from Discoursing and Discursive Knowledge of Gods glory, to Angel-like Intuitive Knowledge, and Ever Blessed Beholding of Him and of his Glory, to whom we are so much Beholding: especially for that Knowledge and Beholding of Him, and of his glory, That

Gods Glory, is Blessed for Ever. Amen.

by the Mi-

raculous

Speech of

the Lowest,

most Indo-

cible, and

most Senseles

Creatures.

And now, Beloved in Gods best Beloved, if we shal but draw the curtaine, The very speach of more Inferiour and Base Speachlesse Creatures will come into the Reckoning of Recounting Gods glory. As when God opened the mouth of Balsams Asse, (*Num. 22.*) and made a Dumbe Vnreasonable Creature to speake Reason: to Reproue therby the Madnesse of the Prophet (*2. Pet. 2. 16.*)

yea

yea and of Vs all; who either *speake* not at all, or else *speake* so out of Reason, as though we had changed Differences with an *Asse*: who *speake* so much, and many yeeres together, and yet *speake* so little according to Gods word, and of his praise. When as the *Asse* spake neither often, nor yet much: and yet all he spake was according to That word, & to That praise; wherof Man cannot *Speake* too much, nor yet too often. And if we would *speake* of Other Kind of Speech we might finde Another *Asse* assumed to the Totall Summing vp of Gods prayses: even that *Christopher*, or *Christ-Bearing Asse*; that was Prophecied of, that *Christ* should ride vpon him, & was farther Dignified with His Riding on him.

And so, leaving these, let vs proceede to things more Senselesse. For (according to the saying of our Saviour) *If these should hold their peace, the Stones would Cry, would Cry*, and from their Low Estate Crie out Lowd, in the Commendation of the Power of God, by Speech that made them, and in the Proclaiming of His Christ vnto the World. He that is Able of Stones to raise vp Children vnto Abraham: no marveile, though he be able to raise vp Praise vnto Himselfe, out of Such Childrens Mouthes.

I will not here *speake* of Stones Applauding Venerable Bede in his Preaching; or such like: But wil *speake* of Speech more warrantable.

When Christ was Crucified, the Vaile of the Temple was Rent in twaine, from the top to the bottome: the Rocks also did Rent. Here are Rents of Gods Power, here Re-

^a Luke 19.

^b Vid. Hab. 2.

^{11.}

^c Mat 3. 9.

Gods Glory,

by Speech

Miracu-

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The VAILE

OF GODS

GLORY: &

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newes of His glory; proceeding out of *Rented Mouths*, or, as it were, out of *Cloven Tongues*. *Tongues* and *Mouths* of Things Rented, that were most vnlikely euer to Rent of themselves: the one for Finenesse and Softnesse, the other because of Strength and Hardnesse. So the one sending forth, out of His Rent, as it were a *Fine & Soft voice* of Gods glory, the other a *Strōg and Hard voice*: both of them Heard farre and neere, by *One Dayes* spreading the *Report* thereof, vnto another; both of them fit matter for the Building of Gods Glory, even in the Strongest Wall-worke thereof, *His Strength of Our Redemption*. Of which, neither of them both is without signification.

Psal. 24.

d Heb. 9. 8.

• Heb. 6. 19.
20.

f Heb. 10. 20

a 2. Cor. 3.

The Renting of the Vaile (to allow some space for the casting vp of the *Audit* of so Long and Large a Rent-Roule) is it not the voice as it were of a Cryer, *Preparing the way of the Lord into Heaven*, proclaiming the *lifting up of the Everlasting Doores and Gates*, that the *King of Glory may come in*, & pronouncing the *Opening of the way into the Holiest of all*? Yea, & the opening of it vnto vs too? *Our entring into that within the vaile*, whither *Iesus the Forerunner is for vs entred in*? And, that by the *Bloud of Iesus we may bee bold to enter into the Holy place*, by the *New and Living way*, which hee hath prepared for vs, through the *Vaile*, that is, *His Flesh*? The *Vaile*] that for vs is most availeable. The *Vaile*] whereby the *Vaile that lay over our hearts is takē away*^a, so that we may now see the *Light of Gods Glory shining in our Hearts*. The *Vaile*] so Rent from the Top to the Bottom, that we need not feare the comming of it together

ther againe, or that it shall haue need of any more Re-
ting. *The Vaile, that is, His Flesh.*] His *Flesh*, who had
sometimes *Stretched out the Heavens*, is now so Expā-
ded and Retched, for vs that were so wretched, on the
Crosse, that all his *Bones* are to be told ^b: & it was strange ^b Psal. 22.
that *None of them was broken*. For else what whole part
was there in his *Flesh* ^c, from the Crowne of his Head ^c Psal. 38.7.
to the Sole of his Foot? *The Top* wherof had *Thornes*
for to Teare it, and *Blowes of a Reede* to Breake it. His
Face, had *Filthy Spittle, Boxes and Buffets* to Disfigure
it. His Body, *Bonds* to Bruise it, in girthing it to the
Piller, worse then is the *Pillerie*: yea and it had *Lashes*
to make *Gaihes* in it. His Hands and Feet, had *Nayles*,
to Bruise them and to Pearce them. His Inward parts,
Gall and Vineger, Despitfull words, Griefe and Anguish,
yea and *Death* it selfe, to Dissolue this *Rocke*, & to Rent
the Body of this *Vaile* asunder from the Soule. The
Renting whereof is our *Anagrammatized Entering in-*
to Heaven: As is also the *Renting* of this *Rocke*, in the
Clefts ^d whereof is our Refuge.

The *Blew* ^e of this *Glorious Vaile of Gods Glory*, was, ^e 21. & 33. 16.
besides the seeming *Colour of the Heavens*, (which he ^e 2. Chr. 3. 14.
passing through hath opened vnto vs) His *Hard Ty-*
ing, Scourging, Beating, and Buffetting, His *Paines* and
Colour of His Death. The *Purple*, and the *Crimson*, were
His *Robe*, & *Royall Bloud*, that ^f *Speaketh better things the* ^f Heb. 12. 24.
the bloud of Abel. O Blessed Better Things! O Blessed ^g vid. Heb. 11. 4.
Better Colours of this Speech of this *His Bloud*! Whose ^g Who haue
very *Rhetoricke* is true *Divinitie*. Goe, *Aristotle*, goe ^h Notably well
with all thy *Rhetoricke*, and take *Victorius* ^h commented
and ^h *Maio-* ^h on Aristotles
ragius ^h Rhetoricks.

* See, the Remaines of a Greater worke, p. 27. out of Giraldus Cambrensis.
 † Vid. Mat. 17, 4.

* Vid. Alibamer. Sylu. in verbo Cherubim.

‡ Luk. 2. 10, 11, 16.
 § Isai. 9. 6. vn. to vs a Child is Borne.

ragius to helpe thee: yet, for the victory, thou availest nothing, in comparison: thy Colours are all Vile, and vaile bonnet, vnto the Colours of This Vaile. Forso, my thinks, 'tis sweet to *lick* but the * Letter of This Vaile. This Vaile, which *Speaketh Things as Sweete as Heaven*. O let vs heare (for here *luuat vsq; morari*, 'tis good and sweet *abiding* †) some more of the Nazaren Flowers, Flourishes, and Figures, of This Vailes Elocution. His woven Seamelesse Coate, yea His Righteousnes, that had the True Contexture of All Faithfull Vertues without Sowtering, was the Fine Linnen of This Vaile. His Being praised by his Brethren, His Fathers Children Bowing Downe before him: (Gen. 49. 8.) Every knee Bowing at the Name of Iesus, both of things in Heaven & things in Earth &c. and therefore The Angels also Glorifying him, and God in him; The Angels Ministering vnto him, All the Angels of God worshipping him: (Heb. 1. 6.) Angels, Authorities, and Powers being made Subiect vnto him (1. Pet. 3. 22.) The Cherubims yeelding vp and resigning vnto him their Flaming Sword of Lordly Maioraltie, which turned every way, and with which they kept the Way of the Tree of Life: His * being our Propitiatory, vnto and into whose Graciousnesse both Testaments, The Law and The Gospell, our Faire Faced Bookes, doe cast their Lookes: His being Immanuel: His ‡ Lordship ioyned to his § Babeship, His Omniscientie to his ^h Childhood; His Saviourship to his Babeship, And his Childhood; His Sonneship to his Childhood, yea and his High Titles (Isai. 9. 6, 7. & Heb. 1.) to his Sonneship, And his Childhood: His Glorious Godhead inseparably united to his

Many

Manhood: His *Manhood*, by and with his *Godhead*, *Glorified*: His ^a *Childefied Babefied* ^b *Brethren* ^c, and ^d *Regenerate Children* ^e: His *Faithfull Souldiers* being made partakers of the Spoile of his *Vestiments*, his *Assumed Humanity*, *Revelation of his Mysteries*, *Aternall Loue toward them*, *Vnderstanding of the Old & New Testament*, *The Good things of this Life & the Life to come*, *The Gifts that in & by his Ascending he gaue vnto Men*: In a word, *The Clothing of His Righteousnesse*, and *Everlasting Glory* ^f:

^a Mat. 18. 3.
^b 1. Cor. 14. 20
^c Heb. 2. 11. 12
^d Ioh 3. 3. & inde.
^e Heb. 2. 13. 14
^f Heb. 2. 10.
* Interior Homo Domus Oratoris est, imò Speculationis Divinae, ubi per Fidem illam Claritatem ineffabilem contemplamur, & sunt Cherubin scientiarum Dei.

All these, are they not the *Golden Glorious Cherubims* ^{*} (Heb. 9. 5.) *Wrought like Children* ^g, or, with *Mens Faces*, and *Apparelled* ⁱ; with whose *Ascending paralleled* ^k *wings* and *Lookes*, the *Swift Fame of Gods Glory* is best *Seene* to be lifted vp to *Heavē*, where the *Head of that Fame* resideth: and out of whose *Mouthes* and *Faces* God hath ordained a perfect *Body of his Praise*, by so *Perfectly* and *Superexcellently Fitting* of *One Bodie* (Heb. 10. 5.)?

Sim. de Cas. in Evang. lib. 13. fol. 1. Nomen [Cherub] aliqui interpretantur per Scientiae Multitudinem etc. Doctores Hebraei, in verbo Cherubim, putarunt litteram & deservire, & à 27. Rabbia, quod puellum significat, deduxerunt: exponentes. Sicut

So that it was no marveile, though *Miraculous*, that the *Earth* too, our *Olde Mother*, were great with child with *Gods Praises*, & like vnto *Elizabeth* (Luk. 1) had a *Babe* too within her that leaped in her wombe for *ioy* and *wonderment*, at the sound of the voice of the Lord

puer. Has sequitur, inter alios, Lebens; qui vult Cherubim referre figuram puerorum, qui sunt plena & Florida facie. Alii Cherub, universale nomen faciunt ad omnem Figuram sive Imaginem cuiusq. Faciei, quae expansis alis tanquam avis volans effigitur. 2. Chr. 3. 10. iuxta Pagnini, & Genev. Translat. & Derivat. onem, quam asserunt Doctores Hebraei, ut supra. Cui etiam convenire videntur, quae de puerilitate proxime sunt dicta, & vulgaris Cherubin. Descriptio. ^h Vid. 2. Chr. 3. Exod. 25. 20. & Annot. Tricmel. sup. Exod. 25. p. 18. Ea quae sunt in Lege, representant quidem Humanam effigiem. Pagnin. in Thesaur. ⁱ Vestitos pingimus ex Lege, Exod. 20. 26. lun. ^k Vid. 2. Chr. 3. & Exod. 25.

* Vid. Heb. 12
26.

of Glory being Crucified, and Risen, and so lent forth a voice of Exultation from the Lowest, for the Exaltation of the Highest. Here She, for all her Heaviness and Immobility, could not but be moved to make her Submissive and Subterrene Obedience at the Name of Iesus, and to Omnipotence. Stand still Shee could not, but dance she must as it were a Quavering Pavin, & send forth a Quaking * Shaking voice, of Gods Praises, for so high an Exaltation of any, yea and many of Her Bodies, and her Children: as, frō Terrestrial, to become Caelestiall. Yea Shee could not here choose but be Delivered of Babes out of her wombe, before her Ordinary Time. Babes that Dyed not, but being Dead did Live againe, by this Abortion, or untimely birth. Babes Borne with Gods Prayes in their mouthes, and wearing the Liveries of His Glory on their backs. Babes of Excellent Deliverie, in the Praying of a Now Raysed Raising up Deliverer. For The Graues, or Monuments (tombes) were opened, and Many Bodies of Saints which slept, Arose, And came out of the Graues, or Sepulchres, after His Resurrection, and went into the Holy City, and Appeared unto Many. Here (that as well The Wonders of the Deepe, as the Height of the Third Heavens, may conciamitate with S. Paule (Rom. 11.33.) O the Depth &c. and that we with all Saints may the better comprehend that Incomprehensible Depth and Height, Ephes. 3.18.19.) The Earth also hath Her Quire of Base and Treble voices, Consorting with others, vnder Ground, and Her Sepulchres Church for the Service of Gods Glory. Here are Graue voices too: here words of Gravitie. The graues and Sepulchres, the

the Moniments and Memorials of Gods Prayſes, open their Mouthes. And what comes out of them? Not words of Men, but Men of words, Men words, Men inſteed of words. words as Subſtantiall as Bodies, as weightie as Dead Bodies, and as Lively as Twiſe Living Bodies.

Now if Speech, or words of Creatures, in their kind be ſo Subſtantiall, ſo weightie, and ſo Lively: in ſo much that the Speech of Men-Creatures is not onely called their Glory about other Creatures (as about ye heard) but is alſo called by the name of λόγος, their Reason, their very Forme, their Subſtantiall and Glorious difference from other Creatures: What then may wee thinke of the Chiefeſt Speech or word of the Creatour himſelfe, after whoſe Image Man was created? How truly Subſtantiall, Conſubſtantiall with God, and of the very Nature of the Deitie, How weightie and Powerfull, how Lively muſt he needes be, and Live it ſelfe?

And ſo, from ſpeaking of Speech, and Speech Extraordinary and Miraculous, I deſcend to ſome wordes touching [A word] here in my Text: and draw neerer and neerer to the laſt ſpoken of word, giuing you ſtill warning by the way, of his approaching.

One Day telleth a word vnto another.] But a Word. 2
Tis but a Verball Prædication of Gods Glory. Nay & (if you remember the *Proſopopæia* in the Manner of their Speech) tis but as it were * a Verball Predicatiō, of Gods Glory. So farre is the Day frō any Reall Glorifying of God. Yea and ſo far are we of from giuing any Glory vnto God, ſaue in Words only.

* *Tanquam verbum, tanquam ſcientiam* &c. ſaith S. Auſtin, as p.

T. 3.

Where 41.

c In Psal. 39.
& see, p. 108.
where Atha-
nadius is al-
leaged vpon
Ephes. 1.6.

Where we see the Goodnes of God towards vs his creatures, so farre *excelling* about all thanksgining and praise, as Deeds are still better then Words; nay, as all his noble *Acts* surpasse our *Quid retribuam Domino*, our wordy more then worthy Retributions. *Ipse quando nos glorificat*, (saith S. Austin c) *facit nos gloriosiores, facit nos honoratiores: quando eum glorificamus, nobis prodest, non illi. Quomodo enim eum glorificamus? gloriosum dicendo, non faciendo.* When God Glorifieth vs, he maketh vs more Glorious, he maketh vs more honourable: But when we Glorifie him, it maketh nothing for him, but for our selues. For how doe we Glorifie him? Only by saying, that he is Glorious; by calling, but not by making of him so.

O then, Beloved, if it bee but Wordes, they cost vs nothing: why spare we them in glorifying the Lord, & are no more sparefull of them in dishonouring of him, in profaning, yea and blaspheming of his Holy Name? Tis but Words for Deeds. But Words. And were all our words so as they should bee rectified and directed to Gods Glory, they would make but *One word* in the whole volume thereof. Yet see, as if wee had still liued in *Cimmerian* darknesse, where never any Day might haue informed vs: we are so vnthankfull vnto God, that scant & scarce can we afford him *Words* for *Deeds: Words of Glory*, for all the Glory given by his *Word* vnto his Creatures.

And here those Papists, who wil not ioyne with vs in seruing of God, in praising and glorifying his holy Name; not so much, some of them, as in saying *Amen* vnto our Graces, (as the *Relation of Religion* at large dis-

discourseth) are very grossly reprehensible. The *Day*, however otherwise it differeth from the *Night*, yet gladly ioyneth with it in the Relation of Gods Glory; never ceasing, so as it may, to play the Daily Orator in this behalfe. Then let the Papists liken themselves vnto the *Day*: shall they, because of the dissentings betweene them and vs, therefore fall out with God too, and barre him of his Glory? What though wee were Hereticks, nay though we were beasts; ought they not therefore to accord with vs in the recording of Gods Glory? For God sendeth vs many times vnto the Dumb Creatures, to ioyne with them herein, yea and to be enioyned a Lesson by them herein. For this is such a Generall dutie, so generally by all things in their kind to be obserued; that it ought not for any cause, for any person, time, place, or other respect whatsoever to be deserted. They must maintaine the Predicating of Gods Glory *de omni, per se, & quatenus ipsum*; or else they will proue erroneous, if not hereticall *Demonstrators of Gods Glory*. To praise and Glorify God in Words (for in Workes they say they goe before vs) is the End too wherefore they were created: t'is their Glory too, their *Beautie, & Perfection*. If they will forsake all these for our sakes, they will doe somewhat for their owne.

One Day telleth a Word vnto another] But One Word. 3
 אֶחָד [Omer] a Word without a Plurall number ^a. ^a Avenara
 But One Word; in respect of All Gods glory. Lexic.
 But One Word; in respect of that Word, which laste
 of all we shall speake of.

One

The Dayes Report

One word, is but little in respect of all the Knowledge in the World. But much lesse is this *word of Gods Glory*, (so as by the *Dayes* it is declared) and this *Motto* much lesse then one *atome* to the whole *motey* world of *Democritus*; if it be cōpared to the Infinite Worlds of *Glory* belonging to the *Creatour* of this World. So that, though many be the words which the *Dayes* utter touching *Gods glory*, their words of this matter still ishuing and gushing forth like water out of a never dried fountaine: according to that which hath beene delivered in the expounding of the word *יביר* here in my Text) yet are they all but *One word*, in respect of the whole *Subject* of their Speech.

O then, Beloued, if wee should spend all our time in speaking of, and to *Gods glory*: yet how little world *Our words* be in respect of that immense Matter, of & to the which we should still speake! For *Our Dayes* are but a spanne long. *They are gon like a shadow, and passe away like smoake*, *Pla. 102.* The *Dayes* will last, whē all *Our Dayes* are past: they will line, when we are dead and gone.

And why then, Good God, hast thou made Man, that he of all others, he rather then the *Day*, should be the Speaker in the Parliament of thy Praises? Hee in Words to Glorifie thy Name, not onely for himselfe, but for all other Creatures too? *tanquam nomine aliarum creaturarum omnium, pro tot tantisq; beneficiis &c.* as *Zanchius* ^b speaketh (and *Epiſtetus* ^c hath the like) in the name as it were of all other Creatures. What? and of the *Day* too, which it selfe, after his Manner, speaketh so

^b De Operibus
Dei, part. 3. l. 3.
^c 1p. 1.
^c Arrian. E.
piſtet. lib. 1.
cap. 17.

so much in thy praise? And must it not needs then be no more then *One word* of thy Praise and Glory, & of our Thankesgiving vnto thee for all thy Benefits, which any of vs all can vtter all our life long, in respect of thy *Glorious Name*, how it *excelleth* aboue all *Thankesgiving and Praise*? *Nehem. 9. 5.*

One Day telleth a word vnto another. A word, and allwaies of Gods Glory. The Subiect every Day, and to every Day, the same continually. Yet never is any Day wearie of this every Dayes Subiect; so shewing how the *Glory of God* is no more tedious for a continuall Subiect in this world, then it will be for an everlasting *Object* in the world to come.

Then iudge you, Beloued, whether they bee not worthy of Reprehension; who thinke it too much, to haue the *Gloria Patri &c.* so much repeated, and would allow it but one place for many: as my selfe haue seen in too many places of this Land; where, neglecting the Order prescribed by the Church & by our Service Booke, of concluding every Psalm with the *Gloria Patri, &c.* they, and they too some of them who otherwise would seeme to be formall enough, make hast to skipp over the often mention of that *Glory*, for which they were created, and vnto which they owe their chiefest service.

They that thus find fault with the so oftē together inculcating of *Gods Glory*, why finde they not the like fault with the *Seraphims*? Who in the sixth of *Isay*, ver. 2, 3. (burning with the loue of *Gods Glory* otherwise the these fault-finders doe) *One cryed vnto another, & said,*

V

Holy,

Holy, Holy, Holy is the Lord of hostes: the whole world is full of his Glory. Why correct they not our Saviours Eli, Eli, vpon the crosse? Or his praying the Third time, saying the Same words? Mat. 26. 44. Why blame they not the Prophet David, for that he would haue all those that loue the salvation of the Lord, to say alway, the Lord bee praised? Psal. 40. 19. And for that same in one selfesame Psalme Foure times reiterated, (Psal. 107.) O that men would therefore praise the Lord for his goodnesse, & declare the wonders that he doth for the childre of men? And that, as often in the same Psalme, Sawhē they cryed vnto the Lord in their trouble, he delivered thē out of their distresse? And that Thrice in one Psalme (Psal. 115.) He is their helper and defender? And that, (Psal. 116.) I will call vpon the name of the Lord? And that, (Ps. 118) In the name of the Lord will I destroy them? As also, for that so often together repeated (Psalm. 118. and, 136.) His mercy endureth for ever? Lastly, why blame they not the Prophet David, for here avouching, that One Day still telleth (the glory of God) vnto another? Nay, and the Dayes themselues too, for so doing? For telling a word, But a word, and But one word of Gods glory? Alwaies of Gods glory, and yet alwaies telling that, & besides that doing nothing. For Every Day vnto another vttereth the Same. The Same. what's that same? The glory of God.

Nor every Day only insisteth only on this golden Matter, but every Houre of the Day too, yea and every Moment of an Houre (according also to that Explication given in my first Sermō) still dwelleth on this one Glorious Subiect, vncessantly vrging the never ceasing

sing Glory of the Highest.

Some man will say; he disliketh not the often repetition of the *Gloria Patri*, &c: *quatenus*, for, or in that it is the often mention of Gods glory. But, *ἐχ' ἰκανὸν, τὸ εἶναι εἰπεῖν αὐτὸν ἀπὸλλάχοντες*, ^a He may not so be gone. For, *quatenus*, even in and for that it is the often mentioning of Gods glory, therefore he ought not at all to dislike it. T'is (as you haue heard) the End wherevnto man is ordeined, to shew forth Gods glory both in word and deed: t'is all his Vertue and Perfection. He therefore that shall mislike the continuall doing thereof ether way, ^a As Aul. Gell. lib. 19. cap. 2, citeth out of Aristotle, doth as if he should picke a quarrell with a Rose, because it never smelleth but ^a sweet: or with himselfe, for being alwaies Reasonable; and happily that maketh him in this thing so vnreasonable. For t'is a shame, Beloved, that such Professours of the Service of God, as we would seeme to be, should yet come short of giving that glory vnto God, which even the whole world sticketh not to doe: part-Christians, (as they are reckoned) Turkes, and Infidels, and all. Not any Tract in Arabian, which is not begun with *the name of God*, and *of the Mercifull God*, prefixed to it. In the End of the Lords Prayer, though the glory of God be there immediatly before mentioned, (as yee knowe in the Conclufiō) yet there is annexed also to this sense: *Honour and Praise and Glory, and Vertue and Power & Iustice to God the only King everlasting, for evermore*. In the beginning even of the *Alcoran* it selfe are put those three letters, *Eliph, Lem, & Mim*: which they call the *Seale* of the Booke, and by which (as they say) are

Quod enim semel fecisse bonum est, non potest malum esse, si frequenter fiat.
Et c. Hieronym. Epistola ultima.
Si enim semel facere optimum est, quanto magis sepius.
Si bona prima, ergo & tota die. Lasta. tina. lib. 4. c. 28.

meant the *Name*, the *Maieskie*, and high *Commaunde* of God. It being a thing even by the Law of Nature written in mens hearts, and vnto which the whole world is driven, by words to magnifie Gods name. & by a verball predication to declare his glory. And doth it not then concerne vs more neere, now that the *glory* of God is every Day more and more made manifest, to *Seale* up every Psalme, yea (if it were possible) every word, every worke, every thought, every imagination of ours, with some specification, or else some intimation or other of that great *glory*?

Twas not the often repetition, Beloved, that made the First dislikers of the *Gloria Patri*, &c: not to favour it. No. the *Arrians* stucke at it, because they stucke at Christs Divinity. So did the *Sabellians*, because they cōfounded the Three Persons. Wherefore the Church then wisely brought in the *Gloria Patri*, &c: as to try who were such Heretikes, so especially for the maine-
 taining of Gods glory against them. Yea but the Cause why it was so ordained is now ceased. And how is that true? *Arrianisme* as yet remaining among the Turks, according to the first sowing therof among them by *Sergius Monachus*, who was an *Arrian*. Or say that this were not so: yet the Cause of retaining it, being so ordained, is not none at all. We know not all the Devils craft: his purpose may be againe to induce, and then to maintaine old heresies. As at this day we see *Arrianisme* about to creepe into the Christiā world againe, and now and then to peepe vp his head. And tis not good for vs to bee vnprovided of our former
 fur.

furniture; and because we haue no warre, to fling away our weapons.

Againe; another reason, of not relinquishing or disvying this most excellent Epiphoneme; is, that which now we haue in hand: even the oftner repetition and more frequent commemoration of the *Glory of God, the Father the Sonne and the Holy Ghost*; A reason sufficient, if it had beene even of the first ordering of it.

And so drawing neerer to my Text, & to you too, Beloued: Beloued, I beseech you, that you would bee very frequent in giuing Glory vnto God by your words and communication; and to bee so farre from thinking it tedious and tiresome vnto you; to bee alwaies cōversant in this one *Subiect*: as that you would esteeme it the chiefe *Glory* of your Speech, to haue it seasoned^a with the often mention of *Gods Glory*: thinking your lippes so much the happier, the oftner his Praise, the praise of his Glory, passeth through them:

b Hac placuit semel, hac decies repetita placebit.

^b Hor. de Art. Poetic.

For how else may you be thought loath to bee alwaies conversant in setting forth *Gods Glory* by your good Conversation! (to which also wee are all bounden, and of which wee spake before) to whom it shall be so tedious to be tyed, but in words only, to so Glorious a Subiect; About which we should bee alwaies turning and returning, *tanquam rota cōversa & reversa*^c *semper circa idem centrum*, like a wheele about the same point or centre continually: yea and which ought to bee vnto vs as a charmed circle, where all our spirits for

^c Sim. de Cassia lib. 4. c. 1.

a Simon. de
Cass. ibid.

ever should be enchanted. So should wee bee reputed worthy instruments of Gods Glory: *plectratum semper instrumentum* d &c: and like an instrument alwaies ready strung, obediently to sound forth and to resound what song our master requireth, the song of his own

The word of Praise and Glory, though he demand it never so often. God twofold One Day telleth a word unto another.] The word of God: and so the Glory of God too.

* De hoc dupli-
ci verbo, vid.

Damascen. de
Orth. fid. lib. 2.

cap. 21. & alios.

* As Damas-
cen defineth
the word of
God.

Each rela-
ted by the
Dayes.

* Qui dicit De-
um mentem, di-

eit eius pruden-

tiam. Theophil.

Antioch. lib. 1.

ad Autolyc. c. 1.

* Ita etiam Ire-

neus (l. 4. c. 3.)

Moyse literę, in-

quit, verba sunt

Christi. & paulo

post: Moyse, &

reliquorum sine

dubio propheta-

rum sermones

ipsius sunt.

o In Ps. 118.

f Vid. P. Lomb.

sup. Rom. 1.

The Word of God is either * *enonlindr*, or * *esopendr*: Mentall, or Enuntiative. This word of God, is The revealed will of God *: That the Inmost word, the * Minde, or Essentiall will of God. This, *Verbum* * *Christi*; That, *verbum Christus*, as S. Austin ^c speaketh. Either of these words is by One Day told unto another.

1 For the first, it is manifest: first, out of that Ps. 119. Lamed. v. 1. O Lord, thy word endureth for ever in heaven.

Then; *Revelatio fit non solum per doctrinam, sed etiam per opera* f: The wil of God is revealed not only by Doctrine, but by the workes of God too. According to that in the

19th, and 20th Verses of the first to the Romanes: And that in the 17th and 18th Verses of the tenth to the

Romanes; where the Apostle saith, *Hearing is by the Word of God. But I demand, haue they not heard? No doubt*

their sound went out through all the Earth, & their words into the endes of the World; allcaging the 4th Verse of this Psalme.

Where wee may note, how the Apostle proueth The Hearing of the Word of God, by The Hearing of their words: as if their words were the Word of God. Their words, that is, The Dayes words too, among the rest: which

necessarily, and most naturally, must be meant by that place in this Psalme.

How they had any word of god, which they might be said to heare, who happily were not within hearing of the Prophets or Apostles, S. Chrysostome teacheth vs: as in the already alleaged places out of him in my second Sermō, so also at large on the first chapter to the Romanes; where hee saith, *φωνήν αὐτοῖς ἀφ᾽ οὐρανῶν*; &c: Did god send downe a voice from heaven unto them? No. (saith he) But that which might prevaile more with them, then such a voice, that did he; hee set forth his Creatures and displaied them openly to the view of all; that they by their sight understanding the sightlinesse of things visible, might so mount up to the invisible god. And againe, in that which next shall bee alleaged out of S. Chrysostome. As also Athanasius (in the Fragments of him) saith: *ἀρα οὐκ ἐστὶ καὶ τῶν ἀφ᾽ οὐρανῶν ἢ πρᾶγμα τῶν ἢ ἐργα τῶν αὐτῶν χάρις λόγος καὶ γλῶσση; καὶ φωνὴ αὐτῶν*. And afterwards, *λαλία ὡς φωνή* * Sc. κλίμα. *αὐτῶν* * τὸ δαδμα ἐστὶ, καὶ οἷον φωνὴ τὸ κέλλε, καὶ εὐλαξία. Have those workes & creatures of god, which are mute & dumb, yet no voice or speech at all? Yes, (saith he) their admirable feature is a kind of talking of theirs, and their beautie and Eutaxie, or goodly Order, is as it were a sound or voice of theirs.

Hence arise two Observations. One touching our selves, the other concerning the Heathen. For our selves: by this word of god reported by the Dayes, wee may note how negligent wee are, or else how ignorant of the Whole Word, the whole Revealed word of god (The things revealed belonging to us, and to our children)

*a Opera Dei nō
intuentur, & o-
pera manum e-
ius non conside-
rant. Isai. 5. 12.
b Vid. Bonavē
tur tom. 1. p. 44
& 54. & Eras.
in Paracles. præ-
fix. operibus A-
thanasii. & The-
odoreti. de proui-
dentia. Sermon.
6. paulo à prin-
cipio.
Eccles. 3. 11.
c S. Frauncis
Bacon, in his
booke of the
Advancemēt
of Learning,
pag. 4. 6.
d Iob. 26. 14.*

dren for ever. Deut. 29. 29.) for, as if there were no word of God, but only writtē in paper: so passe we over light-ly ^a whatever of Gods word is written, imprinted, stamped, and engraven in his workes. Whereas this also ought highly to be esteemed and regarded by vs. Especially, whereas the Booke of the Scripture is the renewing ^b, repairing, and restoring of the Booke of the World; like vnto the renewing of the two Tables of the Testimony, (Exod. 34) after that the first were broken. And t'is no good part in a Scholer, as soone as he hath a new Booke, straight waies to fling away the Old: especially hee hauing not yet thoroughly learned the old. For God hath, indeed, set the world in their hart, yet cannot man find out the works that God hath wrought frō the beginning even to the end. Which one ^c of late, though no Divine, yet divinely hath interpreted of the Supream and Summary law of Nature. And when wee haue done all that we can to finde out Gods Glory by his Workes: we may still say with Iob ^d; Lo, these are part of his waies: but how little a portion heare we of him! And, as t'is in Ecclesiasticus, (cap. 43. v. 30, 31, 32) There are hid yet greater things then these be, and we haue seene but a few of his workes.

The other Observation concerneth the Heathen;
² How inexcusable this word of God reported by the Dayes maketh them. An Observation drawne by S. Chrysostome out of my Text, and the Texts about it: as appeareth by his exposition on the twentieth verſe of the first to the Romanes: where, hauing alleaged the first part of the first verse of this Psalme, he saith: 71 38
igūa

Should

should haue had & heard *Moses and the Prophets*. That which was made manifest in many of the, who questionlesse had beene made acquainted with the Books of *Moses*, and yet continued still in their Infidelitie.

Then how much more inexcusable are the Athe-
 The like hath its and Infidels of these later times? who haue heard
 Athanasius of The Report that one Day maketh to another of The will of
 the Iewes, in respect of the God Revealed not only by his Workes, but per doctrinā
 Gentiles of & per inspirationem, by Doctrine and by Inspiration too.
 former times: For the whole Scripture is giuen by Inspiration of God, and
 Dudum n. Iude- is profitable to Teach &c. 2. Tim. 3. 16. Which whole
 orum populus Scripture they haue had long ere this, by One Dayes Re-
 amplioris doc- port vnto another, promulgated and proclaimed vnto
 trine gratia re- them. And so haue they had Another word to teach the
 ficiebatur: quip- too; another Word of God; another Word which One Day
 pe qui non solū tellet to another. Nor only haue they had the Doctrine
 ex creatura o- of *Moses* and the *Prophets* to instruct them, but of the
 peribus, verū apostles too: nor of those only, but of him that taught
 & ex diuinis them too, even of *Christ* himselfe: and therefore as yet
 literis Dei sci- of Another word of God too; another Word which One
 entiam haurie- Day tellet to another. Another? Yea, and another gates
 bat. Athanas. Word of God is this, of which wee are now to speake in
 contra Gentil. the next place: being now as it were carried backe a-
 lib. 1. fol. 218. C. gaine into the maine Sea of Gods Glory; The Dayes
 circa initium. here in my Text seeming to smile out a certaine wil-
 lingnesse, to haue the whole course of their Discourse
 there determined: like as when

Virgil.

---Oceano properant se tingere Soles.

One Day Tellet a word vnto another.

[A Word] By Telling of whose Glory, the Dayes haue
 gained.

gain'd the greatest glory of their whole Report. Report, now iumping & ioyning hands with that Report of the Prophet *Isaiah*, where he saith; *Lord, who hath beleeued our Report?* &c. which Report, to report vnto you of whose Glory it was, I leaue to *S. Iohn, chap. 12. v. 41.*

A Word] of which (as in his Common place, and as his *Expanse* and *Pertingencie*, together with Gods Glory, is extended over all, and beyond all Encomiasticall Explication) much already hath beene spoken. And yet, as in his Proper place of Circumscribing Glory, I haue more to say of Him, which I haue thought vpon. (*Ecclesiasticus, 39. 12.*)

A Word] more Significant, then דָּבָר (*DaBar*) is in Hebrew. A Word] that signifieth a Thing, whereby all words doe Signifie. A Thing, before All things, & in who All things consist, *Col. 1. 17.*

A word] Strong, of Almighty Operation, Cause of All things, and by whom All words and workes Arose, and were Raised up from Nothing.

A Word] that is The Day Spring from an High, that hath visited vs. (*Luk. 2. v. 78.*) & out of whose Strength comes forth Sweetnesse*.

* See *Iudg. 14.*

A Word] that is a Branch, or Sprout (*Zach. 3. 8. & 6. 12.**) overspreading the whole world, aimed at by the Branches of Signification of the Dayes Telling, and that (as the Prophet^a saith) shall grow up out of his place, and shall cause Others to^b growe and Arise up by Him and with him. *Zach. 6. 12.* *Malach. 4. 2.*

A Word] that is the Standing^c Standert Roote of Iesse, that being^d Lifted up draweth all men vnto him, into his

^c *Isa. 11. 10. &*
Rom. 15. 12.

^d *Iohn. 12. 32.*

^c Isai. 11. 10. &
Rom. 15. 12.

Glorious Rest^c, Vs especially The Gentiles, that Trust, & Seeke vnto his Ensigne; whom also he hath receaued, to The Glory of God, as the Apostle speaketh, Rom. 15. where he withall maketh Christs Arising a Refuge to the Gentiles, A Light vnto Them, and a Ruler over Them, to be an Especiall point of Gods Glory; That the Gentiles might Glorifie God for his Mercy, &c. And therefore I might by no meanes omit, to touch this point in this Relation of Gods Glory: no, nor to touch the mindes of vs Gentiles with This Points Admonition; how that vpon iust cause it is especially required of vs Gentiles to glorifie the Lord. And therefore let vs all herevnto for ever, by your Amendment, in Obeying his Commandements, say Amen.

A Word] That is Alpha and Omega, The Beginning and the End, of all the Alphabet of all the words & works, that wee, or any other, can Speake, or Doe vnto Gods glory.

A Word] So Beginning, That So was In the Beginning, and Before The Beginning of All Worlds: That In him, By him, and Through him, is not only the Source & the Beginning, but the very Being, of Dayes and Nights, and the rest of Gods Creatures. And So, that never will any Day or Night, nor should any of his Offspring make an End of Talking, and of making Shew & Declaration of His Beginning. His Beginning, that causeth the Creatures Perfectest Being. His Beginning, and making of an End, To whom and For whom are All Things, and their Ends. Whose Making of an Ende, shall giue Beginning to their greatest glory and Happinesse: which is

is an Everlasting view of The greatest shew of Gods glory, when in the End of the Alphabet God shall be All in All (1. Cor. 15. 28) Most Admired for his Great Goodnes, (oh how Great, and oh how Good!) Most Richly and Gloriously Bescene, and Seene of All.

One Day telleth a word unto another] Πῦμα ὁ ὁ Κῶς; This ^a ἐν τῷ προ-
word is the Lord; saith Clemens Alexandrinus ^a. So Iust. in ἐν τῷ ἐν-
Martyr ^b vnderstandeth τὸ διὰ χὶν αὐτῶν, καὶ τὸ ἐμφανείαν, λόγ.

The Doctrine and the Appearing, or Comming of Christ; ^b Apolog. 2. pro-
to be here vttered, revealed, and reported. S. Austin also, ^c christianus.

on the Title of this Psalme, saith: De Iesu Christo hac dicuntur, These things are spoken of Iesus Christ. And on my Text, by the word, [Word,] he vnderstandeth Plenitudinem incommutabilis Sapientiae Dei, quod verbum in principio Deus apud Deum est: The Fulnesse of the vntchangeable Wisdome of God, which word was in the Beginning God with God. In like sense Arnobius and many others haue taken the word, which here One Day is said to tell another: Especially those, who haue interpreted these words Allegorically, whereof ye heard in my first Sermon.

To this Exposition are fitting (among other things) ^a pag. 28.

the Springs of the Arabian Root, There ^a also bespoken for this Service. Neither is the Word [Omer] there vnto vsutable, being (as hath beene said) onely of the

Singular Number: Even as Christ also himselfe is ^a One ^b The Word: Christ, a true, and Singular. One Seed, (Gal. 3. 16.) One Mediatour, and ^c Union VNE One Saviour. One, as hee is God: One, as hee is Man: and ^d SANS PLVS, One, as he is both God and Man. One, as GOD: One, as ^e One and no more.

The Onely Begotten Sonne of GOD: And therefore

* See, the Di-
vine Creed
of Athanasi-
us.

Phil. 3. 8.
1. Cor 2. 2.
* al. quod.

One too, in the Assumed Humanitie, by vnitie of Per-
son^c. So, still *One*; and but *One word*, as before ye heard:
but such a *One* as is better then all others; &, being well
Learned, will make you the greatest Scholers in the
world. Yee need not, nay yee must not, goe so farre as
to the *Plurall Number*, to Learne more then *One*
such word, to become as *Singular Scholers*, as *S. Paule*
was: who Esteemed not to Knowe *Anything*, saue *Iesus*
Christ, and him *Crucified*.

*Si Christum Discis, satis est * si cetera Nescis:*

*Si Christum Nescis, nihil est * si cetera Discis.*

Learne Christ, and thou art *Blest*, no matter for the rest:
Saue Christ, *Learne All the rest*; to *Saue thou wäst the Best*.

And no marvaile, for this word is *Proper* onely vn-
to him, who *Knowesh All things*: & to know the *Pro-*
prieties of this word, is a true *Impropriation* of the *Be-*
nefit of *All Knowledge*. Yea the very *Etymologie* of this
word, is *True Reason*, *Word-Truth*, and *Word of Truth*: e-
nough to make *True Schollership*. And if the words of
Men doe so further vs in the way of *Learning* and
Knowledge: how then shall not this most *Curious* and
Exact word, this *Lordly word*, this *Lord-word*, this word
of the *Lord*, and *Proper word* of *God*, being once learned,
prosper with vs, to the *Command* of commendati-
on for our *Learning*?

* Or; for Skill
such.

*If Men & Scholers words * such Skilfull * prayses haue:*
what must Lord Master Makers word, that All Skill gaue?

If Made words of Made Men such skil make-praises haue:
what word, that skild Skild Mē to Make, & Kild to Saue?

In

In this and every respect, *Apolinaris* doth well re-
der this word here in my Text, τιμήν τε λόγον, an Honou-
red, or, a pretious word. ἐκλεκτόν, ἐν ἑμῶν, Chosen, or Choice,
and Pretious, *S. Peter* ^a calleth him: and hee is called by
Hermes ^b, λόγος ὁ ἅγιος, a Holy word.

^a 1. Pet. 2. 4, 6
^b Ashe is al-
leaged by La-
stantius, Div.
instit. l. 4. c. 7.

Of this indeed most Choice, most Holy, most Honou-
rable, and most Pretious word of God, Two things.

1 The One; How this word is by One Day told unto
another.

2 The other; That the Dayes by recounting this
word, doe most of all recount Gods Glory.

1 Touching the first; 'tis an excellent place of *Atha-*
nasius, against the Gentiles, where he saith: *⁊ tuvat cre-*
*aturam ipsam contra illos citare testem clamantem * quo-*
dammodo, ⁊ autorem opificemq; suum Deum Patrem Do-
mini nostri Iesu Christi aperte pradicantem. And a little
after: *Nempe enim hac ipsa constantia pradicat, insinu-*
atq; Patrem verbi suum esse opificem ac Deum; dum absq;
vlla cōtradictione ipsius paret imperio: sicut divina quoq;
Lex admonet, dicens: Caeli enarrant Gloriam Dei, ⁊ c: It
liketh me well (saith he) to produce, as witnesse against the
Heathen, the Heavens and the Firmament, the Day & the
Night, yea and the whole state of things created: as it were
(or, well neere) openly proclaiming and pronouncing, God
the Father of our Lord Iesus Christ to be their maker and
creatour. For this their stableness & continuance alwaies
after one sort, signifieth and denounceth the Father of the
word to be their maker and their God: whilst they still obey
his saying of the word, without any word of contradicting,
or gainsaying. That which also Gods word telleth vs, where
it is

^a Vol (secundū
Petrum Nan-
nium) Sufficit,
ἀρκεί.

^b Μορον χι,
propemodum.
Nan.

^c Vid. Grec. ⁊
versionem Nan-
nii.

*It is said: The Heavens declare the glory of God, and the Firmament sheweth his handy worke: One Day telleth a word vnto another, &c.**

* See more hereof there, about a leafe after; from thole words, *Porrò veritatis, via ad eum, &c* vnto thole. *Nisi forte sicuti Deum negaverunt, &c. & sel. 218. a. from Porrò ipsum in omnibus &c.* vnto, *Hec autem & omnis divinitus inspirata &c.*

* In the third Sermon.

* *Ita etiam Irenaeus (l. 4. c. 17) Sapientiam Spiritui attribuit.*

* So is he called by Hermes, *λόγος σοφίας.* Lactantius.

^b According to an Exposition before in the first Sermon.

^c Gen. 3. 15. See the last Point.

Diverse and sundry waies is this *word* by *One Day* told vnto another, as by the Resemblance that every Day hath of the Creatour, and therefore of this *word* also. This being that *word* of the Lord, by which the Heavens and the Dayes were made. (Psal 33. 6. and Ioh. 1. 3.) & this *word* being that *Wisedome* of the Lord, by which he hath laid the foundation of the earth; and that *Understanding*, through which he hath established the Heavens. Prov.

3. 19. Of the Resemblance of the Creatours glory enstamped in the Dayes, already ^a hath beene spoken. To which we may adde that of *Theophilus Antiochenus*, (lib. 2.) Who saith, that those three first Dayes, which were before the creation of the two great Lights,

τύποι εἰσὶν τριῶν τοῦ θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ. *Are types and models of a Trinity: of God, and of his word, & of his wisedome.* So that this *word* was that Day first declared, in which Gods Wisedome first declared it selfe vnto the world, by making the first Day, & the works thereof, by such a ^a *word* of Wisedome, and in such wisedome of his word. And in like sort was this *word* declared by the rest of the Dayes of the Creation, & declared was it in their ^b Creation. Also afterwarde this *word* was that Day excellently published & pronounced, in which he first was ^c promised for the Redemption of the world. Then againe frō time to time, from Day to Day continually, how often by types & figures, by shadowes and resemblances, by visions and by

by prophecies, was this *word* still forshewed, yea and shewed forth vnto the world?

So that it was no marveile, if, by the Dayes so & so reporting this *word* vnto the world, the very heathen men themselues had such knowledge of this heavenly word, as they had. For, *Fuerunt & Propheta non ipsius, in quibus etiam aliqua inveniuntur; quae de Christo audita ceceinerunt: sicut etiam de Sibylla dicitur, &c.* saith S. Austin, in his begunne Exposition on the Epistle to the Romanes. There were certaine Prophets, and yet none of Gods Prophets nether, in whom are some things found concerning Christ: which after they had heard, they also sang of & reported: among whom was Sibylla. which (saith S. Austin) I should not easily haue beleeeved, but for that of a certaine famous Poet among the Latins, (meaning * Virgil) *Vltima Cumae venit in carminis atas, &c.* And S. Austin hath afterwarde in the same place, how that th' Apostle knew, *ea in libris gentium inueniri testimonia veritatis*, that there were such testimonies of the Truth found in the books of the Gentiles. And again, a little after: *In literis Gentium superstitiosa idololatria plenissima aliquid quod ad Christum pertinet inuenitur.* There is something found concerning Christ, the in the most superstitious & Idolatrous books of the Gentils. Nor knew the Gentiles something only concerning Christ. For they had knowledge also of this *word*, even as he was the *word*; as appeareth by that of Serapis vnto Thulis king of Egypt:

* Eclog. 4.

Πρὸς τὸ θεὸν, μὴ δὲ πρὸς τὸν λόγον, &c. And Lactantius (in his 4th booke of Divine Institutions, the 9. Chapter) saith, That the Philosophers were not ignorant of this *Word*; and alleageth there to that purpose

Y

Zenon

* Lib. 11. de E-
vang. prepar.
cap. 10.

* in Sermonē in
verba illa [In
principio erat
verbum] Hecce-
go (Scz. illa ver-
ba Ioannis) in-
quit, novi mul-
tos etiam extra
veritatis ratio-
nem mundana
sapientia predi-
tos, iactantes,
&c.

* Lib. 8. confess.
cap. 2. in princi-
pio. Commemo-
ravi legisse me
quosdam libros,
in istis autem
omnibus modis
insinuari Deum
& eius verbum.

* Iuxta finem.

* Anteis literis
conscribendum,
& per omnes
Ecclesias; &c.

Gods Glory
by the word
Christ Iesus
Best of all
Reported.

Zenon, predicating this word: & Hermes, often describing
virtutem maiestatemq; verbi, the vertue and maiestie of
this word. Besides, ^a Eusebius, and Cyrill write, (and the
like is also shewed by S. Chrysostome, & S.^c Basill) That
Amelius a Platonist, and Heraclitus approved it to bee
well said of that Barbarian, (so called they S. Iohn, be-
cause he was a Iew) In the beginning was the Word, and
the word was with God, and that word was God. S. Austin
also * affirmeth, that he had read this beginning of S.
Iohns Gospell in the bookes of some of the Platonists.
And in his tēth booke *de civitate dei*, cap. 29. * he saith,
That a certaine Platonist (as Simplicianus, a reverend
old man, and which was afterwards Bishop of Myl-
lane, was wont to tell him) said, That that beginning
of S. Iohns Gospell was worthy to be writtē in * Gol-
den Letters, and to be set vp and published in everie
Church and Congregation, and that in the most emi-
nent and conspicuous places.

Out of all which wee gather still more and more,
how inexcusable the Infidels and vnbeleevvers are, for
not Beleeving this word of God, yea and for not Belee-
ving in him, of whom by every Dayes Report they
had heard so much. And so much of the first thing
here observed, touching this most honorable & most
pretious Word of God.

2 The other, and last thing is; That the Dayes by recoū-
ting this word, doe most of all recount Gods Glory.

The Reason hereof is plaine. For god speaking di-
verse and sundry waies vnto vs, that we may see him; and
there being Three miroirs, in which god sheweth him-
selfe.

helfe and his glory vnto vs to be knowne : to wit, his word by his works, his word by the Scriptures, & his word Christ Iesus: by this last word only is God best known, & shineth perfectly vnto vs : In as much as t'is by him too, that God is by those other two waies, or anie way whatsoever, revealed vnto * vs. And in as much as he is the Best word of all; as S. Iohn laboureth to proue; both in his Gospell, and in his Epistles : in both which he calleth him *The word of a life*, atq; *in vita concludit omnia Dei beneficia*, under Life he compriseth all Gods Benefites, saith one ^b there.

* Whereof see Irenaeus, lib. 4. cap. 14.

^a Ioh. 1. 4. & 1. Ioh. 1. 1. ^b Naogeorgus in 1. Ioh. 1. 1.

Among the which, the chiefeft, & redoūding most to Gods Glory, is our Redemptiō, both promised, & performed. So here we haue a word] out of whose Incarnatiō, as of the most rare & excellent, most Divine & wōderful Babe & Suckling, the Praise of God is best perfited. Out of whose Nativity, but much more out of the effusion of his Bloud, as of the Best wine Reserved to the last, and the infusion thereof into our wounds; out of the aspersion and insperison thereof, and out of the vertue of his most glorious Resurrection, doe the Sparkles of Gods Glory arise and mount vp into the Highest.

Gods Glory, by the Day, or, Time of our Redemption.

Hereof; and how Sweete, how Gracefull, and how Glorious, the Speech is, the Hearing, the Report hereof: hath, in this poore speech of mine, already beene reported to your hearing.

In Respect of all which, yea All Gods Benefites towards vs, Christ is most worthily called [Omer] a word.] A word in Deed: or, a Doing word. A word] of Greatest Power, to Doe Such things. A word] of most Faith-

fulnesse] to Doe what was said, in Things of so hard Beliefe; and for Those, who were so Vnfaithfull in their Deedes and Sayings. A word] of Greatest Comfort: a true ὁμπος, or Homer, vnto vs, according to all Greekish Derivations. A word] a pledge, of Gods good will towards vs. A word,] our true Hermes, and Interpreter, by whō God and Man came to parle to together. A word] by whose wordes we must be Guided, and all our wordes & workes must be Directed. Yea and, (to say it againe) A word] of most True Directiō; which we must ὁμπεῖν, Follow, as the Guide of our feete into the way of peace. A word] whereby God did ὁμπεῖν, Follow after man that had Forsaken him; Seeke him, that was Lost, untill hee Found him; Made him, and, after he was Marred, did Remake him. And therefore too A word] for vs to put our Tru^t & Confidence in, aboue all Things & Works in the world. According as David often saith: In ^a thy word; not, In my VVorkes, is my ^b Trust.

^a Or, His.

^b Or, Hope.

Vid. pag. 31.

^a In Art. Poet.

^b Vid Ecclus,

39. 17, 21, 33,

34.

^c Lib. 1.

^d Vers. 1. huius

Psalmi, Opera

Manuum eius:

Grec πόντος.

^c Ordinem secu-

larum tanquam

pulcherrimum

Carmen, &c.

p. 68. & vid. p.

43.

A word] to whom, hauing hidden in him all the Treasures of VVisdome and Knowledge, (Col. 2. 3.) doe most truely and principally. belong those exceeding high Elogies, or Reports of Commendation, which very many haue giuen vnto Homer. Among the rest, That of King Alexander, calling him πονήν βασιλεὺς, a Kingly Poët. That of Aristotle ^a, Μένειν ὅτι πονήν ἐκ αἰγυγίου ὁ δειπνῶν αὐτῷ: He only of all Poëts (or, word-works contrivers) is so wise and wittie, to Know what is Fit for him to Doe, and to obserue a Decorum in every thing ^b. And that of Velleius ^c: Magnitudine ^d Operum, & fulgore ^e Carminū, Solus appellari Poëta meruit: He only, for the Greatnesse of his

His works, and Resplendent Glory of his Words, hath de-
 served the name of a Poet, or, a Word-work-Maker. In the
 words of the Lord are his workes. Eccles. 42.15. By the
 word of the Lord were the Heavens Made &c. Hee spake
 the word; and it was Done^b. Hee spake the word and they
 were Made; he Commanded and they were Created. Yea, He
 Spake the word too, & Men they were Remade; he said A.
 men, and Men they were Recreated, & Amended. Who
 ever Spake as This word Speaketh? Who ever writ, or
 wrought; as This word worketh? Yea & writeth too in
 the Tables of our Hearts, and writeth bookes too of
 Gods Glory; of larger volume then the Heavens, and
 of more contenting Contents then the Creation.

One Day Tellet another } This word to be Their Ma-
 ker. And more then that This Word to be Mans Ma-
 ker and Remaker.

Word, worth His word, for worke of Day of worlds Redemptiō,
 worthy Worlds All-Dayes words and workes of Redamation!
 More worthy word, of words and workes of Commendation,
 Then All-Dayes Glory-words and workes can make Relation!

And no marveile. For here we haue a Day, Telling,
 and Told of, of Ioy vnspeakeable: The Day, or Time, of
 our Redemption: By and through a word vnspeakeable.

O how we Loose the Day, and truly doe the Truants play,
 When nothing we assay, as Treasure* Trovants of That Day,
 Which to Kings Treasure due of Heavens Prayses may accrue:
 whilst Day is still in view, whē Word did Happy Dayes renew;
 Such Word of Such a King, Word King, Word God,* & Such

Being:

King, End, and Beginning of Words, Works, Worlds, and E-
 v'ry thing.

ἱερωτ, Xe-
 noph. Me-
 morab. lib. 1.
 λόγων, ἡ he-
 mist. λέγει αὐ
 διαβία &c.
 Aristot. in Art.
 poet. In verbis,
 &c Fabius.
 Plal. 33 6.9.
 b Psal. 148.5.
 & in Effect,
 Moses (Gē. 1)
 ἡ λέγον ἡ δὲ
 ἔργον ἵστα
 διασπ' αὐτῶν.
 Clem. Alexand.
 Strom. 5.
 c See Ioh. 7.
 46. & Luk. 4.
 22.

A Hymne for
 the day of our
 Redemption.
 Or, Treuents;
 Or, Trouers.
 Or, Of.

* Or, deeds.

* Vid Eph. 5.

16. & Col. 4. 5.

O might LINES Thankfull Ryme in * Deede, to vs * Redeeme
the Time

Lost by Vnthankefull crime, In Words, For Words Redeeming
Time!

* Per ἀγα-

ἰσχυρισμὸν

a Πάμν, Ro-

bur. & see the

last verse of

this Psalme.

δύμνος, ἀρι-

σος καὶ θεϊότη-

τος καὶ ποιότη-

Plato in Ione.

Θεοπέποι-

δύμνος καὶ

καὶ ἀλλους,

Arist. in Art. po-

et.

Immortalē hanc

Caelestemq; Na-

turam. Quinti-

X.

O word of our Redemptiō! ô Omer, our true * Rome,
and a Strength of our Redemption! ô our Redee-
ming Homer too! And therefore our true Divine Ho-
mer too: most worthy of so high an Aspiration; most
worthy of the Attribution of Divine^d Titles, and of
the^d Immortal and Heavenly Nature. Which if by a
profuse Hyperbole (to make the best of it) they haue
beene ascribed, & that by some Christians too, to Ho-
mer of the Infidels, to the Almost Adōring of him: Thē
much easier, I hope, it will be to perswade all men, to
ascribe, and that without any Hyperbole, to this Christ-
Homer of vs Christians, True Divinity, the Divine and
Heavenly Nature, perfect Deity, and Equality with God:
and so to proceede from Almost, to Altogether wor-
shipping of Him.

1, Cor. 2. 11.

* V. 10.

This also is enforced, by vertue of his being, as eve-
ry Day exceedingly vnto Gods glory Reporteth of him,
the Ἐρρημὸν word of God, the word of his Mind, the word
of his Counsell, the word of his Wisdome, and Intelligence.
For, saith the Apostle, what man knoweth the things of a
Man, saue the spirit of man, which is in him? Even so the
things of God knoweth no Man, but he that is of the
same Nature with God. No, not Those Deepe things of
God, which are Revealed vnto vs, are Searched, or Reuea-
led, but by the Spirit of God. much less are * All things, yea
Those Deepe Things of God, which are Concealed frō vs
and

and *Unsearchable*, and the *Inward & Essentiall Things* of God; much lesse, I say, are they *Searched* but by God; who knoweth the without *Searching*. Who knoweth the *Mind* of God, but Himselfe? Who hath beene his *Counsel-er*, or *Man* of his *Counsell*, but Himselfe? Who of His *Knowledge* and *Wisedome*, but Himselfe? In a word, who is in the *Bosome* of the *Father*, (as *S. Iohn* ^h speaketh) but such a one His *Sonne*, as is of the *Same Nature* with Himselfe?

^e Rom. 11. 34.
[&] 1. Cor. 2. 16
^f iuxta Heb. 1. 13.

^g i. in Intrinsicis
Divinitatis,
habens eandem
Notitiam cum

patre. Lyra
there.

^c Ioh. 1. 1.

^{*} Noted by S.
Chrysostome,
& Theophylact, by S.

Chrys. homil.
in Ioh. 1. & 2.

Moreover *Saint Iohn* saith plainly, and without *Trope* or *Figure*, that *That word was God*. *God*? And what more can be said, to shew the excellencie of this *word*? *Word*? And what lesse then is a *word*, to bee a *God*? And therefore he must needs be *λογος*, ** the word*, or, *that word*, a *word* ^{αἰὶν} *ἔξοχον*, in an eminent *sort*. Whose *Glorious Eminencie*, as it is at once deciphered by *S. Iohn*, (*Ioh. 1. 14.*) When he saith, *we saw the Glory thereof, as the Glory of the only begotten Sonne of the Father*: so also shal it be shewed in all that followeth. Whilest we shal farther declare, how by this *word*, or, *Sonne of God*, we are brought to the rightest knowledge of *God*, and that in him is *Gods glory* most resplendent.

Isai. 9. 6. He is called *Counseller*. As who only is *prive* to *Gods Counsell*, and can best *Counsell* vs in things concerning *God*. He is (as yee haue heard) our right *Hermes*, and our *Homer* too. To whom both *Princes* and *Peoples* *Muses* should bee addicted and affixed. Whose *Healing* ^d *Leaves* and *words of wisedome* ought still to lie in and vnderneath ** our heads*. On whom

^d Rev. 22. 2.

^{*} Nostis illud

Alexandri Macedonis, qui Homerum ad veterum edidicisse, ac

domiens etiam cervicali suppositum habuisse fertur.

our

our best way and *Method* is ever to relie, and set vp our Rest for *Knowledge*, and for *Learning*. On whose Sup-
 portation if we recline our dull and heavy heads, as S.
 • Ioh. 13. 25. John did, when he ^c lay and leaned on his Breast: we shall
 & 21. 20. both take Sweete, and Safe, and Satisfying Rest; and
 also take Best *Counsell* of our Pillow. For that is our
 true *Sibylla* too, out of whose words and works we are
 best instructed in the whole will of God: In as much as
 God himselfe is best able to Declare his owne minde
 vnto vs.

The Poet *Claudian* (*de laude Christi*) speaking of the
 comming of Christ, maketh this to be the End there-
 of:

*Vt possis monstrare Deum, ne lubricus error,
 Et decepta diu varij solertia Mundi,
 Pectora tam multis sinerent mortalia seclis*

Autorem nescire suum. That men might rightly
 know God their maker. Which knowledge of God by
 Christ Iesus, we that are indeede Christians know to
 be as much worth, as *Felicity* it selfe; according to that
 Ioh. 17. 3. *This is life eternall, to know thee the only true
 God, and him whom thou hast sent Iesus Christ.*] To know
 thee by Iesus Christ. In whom, whatsoever the Father
 hath, he would haue heaped and hoarded vp, that so
 he might both communicate himselfe wholly vnto vs,
 and might glorifie his name. Hence saith ^d Christ, *I
 and my Father are one.* And, ^e *He that seeth me seeth my
 Father.* And, ^f *No man cometh to the Father, but by me.*
 And, ^g *No man knoweth the Father but the Sonne, and
 he to whome the Sonne will reveale him.* And, ^h *I am the
 way*

^d Ioh. 10. 30.
 • Ioh. 14. 9.

^f Ioh. 14. 6.
^g Mat 11. 27.
^h Ioh. 14. 6.

way. And, ⁱ *I am the Doore.* And, ^k *I am the Light.* And, ⁱ *Ioh. 10. 9.* ^k *Ioh. 8. 12. & 9. 5. & 12. 35. & Ioh. 1. 9. 35.* *He was the true Light, which lighteth every man that cometh into the world.* For it is by him that the lustre of his Fathers Glory best of all beamed the whole world. Hence the Apostle (2. Cor. 4. 6.) placeth and repositeth the Light or Illumination of the knowledge of the Glory of God, in the face of *Iesus Christ*: when he saith, *God hath shined in our hearts, to give the Light of the Knowledge of the Glory of God in the Face of Iesus Christ. In the Face of Iesus Christ.* For he is the lively Image of his Father. The Image of the invisible God. Col. 1. 15. and 2. Cor. 4. 4. The Brightnesse of his Fathers Glory, and the very Image of his Substance. Heb. 1. 3. And, as it is in the 7th of *wisdom*, verse 25, 26. He is a pure influence that floweth from the Glory of the Almighty: the Brightnesse of the everlasting Light, The undefiled Mirrour of the Maiestie of God, and the Image of his Goodnesse.

We spake before * of other Images and Resemblances of Gods Glory. All which come infinitely farre short of this Image. For *Man* himselfe hereunto compared is not so much the Image of God simply, as hee is said to be made rather after the Image of God. Indeepe 1. Cor. 11. 7. *Man* is there called, *The Image and Glory of God.* But elsewhere he is said to be made after the Image of God. Why, *The Image*? And yet, why *After the Image*? *The Image*: because he is indeede like vnto God. Again, *After the Image*: because of the vnlikenesse or vnperfectnesse of this likenesse: in that he doth not perfectly resemble God, as *Christ* representeth his Father.

and otherwise, how the sight and sightlynesse of the
Heavens and the Firmament, the Day and the Night,
and such like, uttered a voice (of Gods Glory) more
shrill then any Trumpet. What then may we
thinke of the Sight and Sightlynesse of him; *whose
Day Abraham saw but a farre of, but by the eyes of
*faith, and yet reioyced. Whose Day of being Pre-
sented in the Temple when ^d Simeon saw with his bo-
dyly eyes, he was even ravished with the sight of him,
and thought himselfe had lived long enough, And no
marveile. For hee had seene a Glorious Presentati-
on, yea a Representation of the Glory of God.
Whose Birth-Day when the Shepherds saw, and
saw him too, they Gloryfied and praised God for all that
they had seene. All that they had seene. They had
seene An Angell, yea a Multitude of Angels: they
had seene The Glory of the Lord shine round about them-
selues; yet was all this but a Glorious Flourish as it
were, in respect of that Flourishing Glory which af-
terwardes they saw, when they saw Christ the Lord.
In respect of whome, and for the greatnesse of the
Glory revealed by him: as if men were not able, not
so much as in Wordes only, sufficiently to expresse
and blason Gods Glory: And as if none but Angels
were fit to be attendants: none to bee Heraulds at
armes, but the hoste of Heaven: none, but those
that stand ^f in the Presence of Gods Glory, to pre-
sent the Worlde with such Glorious tidings, yea
and to present the Worlde-maker too with Praise,
for making that his Great Glory so to be presented and

* Vid. Iren. lib.

* whose 4. c. 15. & lib. 3.

cap. 18.

* By the Spi-

rit of Prophe-

cie, saith Ire-

næus, l. 4. c. 15.

c. Ioh. 8. 56.

d Luk. 2.

e Luk. 2. 20.

f Luk. 1. 19.

represented to the World: The Angels too themselves Praise God, and say, *Glory in the Highest to God, &c.* So also, * *Hosanna in the highest.* (Matth. 21. 9. and Mark. 11. 10.) *In the Highest.* And why so at *Christs Birth*? And why so in respect of *Christ*? To intimate vnto men, That in and by *Christ Iesus* is Gods *Glory* best set forth: and therefore that from henceforth they should Glorifie God in and by *Christ Iesus*. *Deo enim silet*, saith Saint *Gregorie*, qui *Patrem* laudans, *Vnigeniti* laudem tacet. He prayseth not God at all, who prayseth not the Father by the Sonne, or, who prayseth not the Father and the Sonne together. *Fulgentius* saith farther; *Neg. enim fas est sic adorare Deum Patrem, ut Deum Filium non adoret.* Tis no lawfull worshipping of God the Father, where God the Sonne is not also worshipped*. Yea tis Gospell it selfe, (Ioh. 5. 23.) That all men should Honour the Sonne, as they Honour the Father: He that Honoureth not the Son, Honoureth not the Father.

If therefore, Beloued, wee will Glory in God, (as; He that glorieth, ought to Glory in this, that he understandeth and knoweth God. Ier. 9. 24.) it must be by *Christ Iesus*; according to that of *S. Paul*, (Rom. 5. 11.) *Glorying in God through our Lord Iesus Christ*. And if wee will Glorifie God, it must bee by *Christ Iesus* too: Especially, as he is our Lord, our Strength, and our Redeemer: which *David* here, a Day-like Actuarie of the *Dayes Relation*, maketh the sweetest and most glorious close, or Exit, of this *Psalme*. For *The Dayes*, as yee see, here in my Text, doe after their maner so Glorifie God, as that

* Lib. 1. expos.
in 1. Reg. cap. 2.
Ad canendum
et Christo &
Deo. Tertullian.
Apolog.
h Ad Donatum
de Fide Ortho-
doxa.
* Non potest ille
summus, ac sin-
gularis Deus ni-
si per filium coli.
Qui solum patre
se colere putat;
sicut filium non
colit, ita ne patre
quidem &c. La-
ctantius diuin.
instit. lib. 4. c. 29.

that they doe it too, and doe it then best when they
so doe it, by vttering the word, and glory of God Christ
Iesus. Or if they did not so; yet S. Paul would teach vs
so to doe, and so to conclude *The Dayes Report of Gods
Glory: To God be Glory in the Church by Christ Iesus,*
throughout all generations for ever, Amen. Ephes. 3. 21.

And, (which shall be my last words, and the vp-
shot of our *Dayly Shouting for Salvation**)
the last wordes of the Epistle to the

* See. p. 28.

*Romanes; To God only wise, be
Glory through Iesus
Christ for ever.
Amen.*

Παῖντε Δόξα Θεῷ.



Ecclus. 51. v.

29.

Pl. 118 v. 17.

*Or, shall.

Pl. 119. v. 175.

Be not Ashamed of His Praise.

I* will not Dye, but Liue, and Declare the Works
of the Lord.

Let my Soule Liue, and it shall Praise Thee.

*O mihi tam longe maneat pars ultima vite,
Spiritus & quantum sat erit Tua dicere Facta.*

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